



Concordia Theological Monthly



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*Address all communications to the Editorial Committee in care
of Walter R. Roehrs, 801 De Mun Ave., St. Louis 5, Mo.*

EDITORIAL COMMITTEE

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Concordia Theological Monthly

VOL. XXX

JUNE 1959

No. 6

Of This Ministry

The graduates of the seminaries and teachers colleges whom the church is sending forth this month are gifts of God. They have divinely appointed offices and have been called into a ministry of the Spirit. The petition of the General Prayer is again being heard: "Send forth laborers into Thy harvest, and sustain those whom Thou hast sent that the Word of reconciliation may be proclaimed to all people and the Gospel preached in all the world."

Preaching and teaching the Gospel of Christ is of the essence of this ministry. These graduates have "obtained part of this ministry" (Acts 1:17). The ministry of reconciliation glories in the cross of Him whom it serves.

Reconciliation with God is brought about by God alone, who reconciled men to Himself. The Word of reconciliation is this good news to men. The ministry of reconciliation, therefore, tells about the Word of reconciliation, the Christ in whom God reconciled the world unto Himself (2 Cor. 5:19). The ministry of reconciliation proclaims to men and women the message of reconciliation, which enables them to accept this reconciliation, for "faith cometh by hearing."

To be part of this ministry is a gift of God's grace. It is of God's mercy (2 Cor. 4:1). Therefore those who are of this ministry let nothing daunt them. As God's mercy is new every morning, so His sustaining grace continually supports His servants. Those coming to this ministry rely on this mercy.

St. Paul writes (2 Cor. 4:1, 2): "Therefore seeing we have this ministry, as we have received mercy, we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." The things that are hidden out of a sense of

shame, by trickery and the falsifying, or adulteration, of the Word of God, are not of this ministry. On the other hand, the manifestation of the truth, also by walking in the truth, is of this ministry, so that no man's conscience is troubled. His ministers live *coram Deo*, in the sight of God.

The articles in this issue of CONCORDIA THEOLOGICAL MONTHLY point out some practical, workaday implications of living before God. One points out that those of this ministry abound in Christian love, that love which calls for "spiritual utterance, sublime knowledge and influence, and heroic sacrifices," as set forth for all Christians in 1 Cor. 13. Another emphasizes sobriety and balance in liturgical matters. A third tells of Athanasius' scholarship, devotion to the truth, the readiness to defend the doctrines once delivered to the saints even *contra mundum*. These, too, are part of the ministry.

To be of this ministry is to be a light which shines forth the glorious Gospel of Christ, who is the Image of God. For it is Christ Jesus the Lord whom we preach, not ourselves; we are of His ministry for His sake.

CARL S. MEYER

OUR CONTRIBUTORS

GEORGE KLEIN, pastor of St. Martini Lutheran Church, Chicago, Ill.

SAMUEL LAEUCHLI, professor at Garrett Biblical Institute, Evanston, Ill.

CARL S. MEYER, professor at Concordia Seminary, St. Louis, Mo.

HENRY W. REIMANN, assistant professor at Concordia Seminary, St. Louis, Mo.

PAUL A. ZIMMERMANN, president of Concordia Teachers College, Seward, Nebr.

The Case of Athanasius Against Arius

By SAMUEL LAEUCHLI

EDITORIAL NOTE. This article was read at a meeting of The American Society of Church History, which was held at Concordia Seminary, St. Louis, Mo., in April 1958.

EVERY age must restate the events of history because in every age these events appear in a specific focus. The contemporary theological discussion concerning ontological and existential knowledge, the essence of Biblical faith, and the meaning of language in Christian theology make the controversy of the fourth century a highly modern issue. Indeed, the 20th century has to state its Christological position afresh. It cannot simply repeat the fathers between Nicaea and Constantinople. Yet it can learn a great deal from these fathers by seeking to understand, *sine ira et studio*, the case of Athanasius versus Arius.

I

INVOLVEMENT IN SALVATION VERSUS A CHRISTIAN ONTOLOGY

Harry A. Wolfson says in his extensive study on *The Philosophy of the Church Fathers* that the Christian doctrine of the Trinity is a combination of Jewish monotheism and pagan polytheism.¹ He can even quote Gregory of Nazianzus in his support.² This theory is as old as the doctrine itself and is indeed justified in the sense that Christian theology through the new element of the incarnation can no longer be set forth merely in the framework of Jewish Yahweh theology. But it is also true that by its emphasis on the new focus of the Word which became flesh, Christianity does not degenerate into a polytheistic religion. The basis for this position cannot be deduced, however, by comparing the philosoph-

¹ Harry A. Wolfson, *The Philosophy of the Church Fathers* (Cambridge: Harvard University Press, 1956), I, 362.

² Ibid., I, 362 f., with reference to Gregory of Nyssa, *Oratio 3* (P. Migne, *Patrologiae cursus completus*. . . . Series Graeca, XLV, col. 17—20). Cited subsequently as Migne, P. G.

ical tendencies of those times but only by a study of the real issue at stake between the great antipodes of Alexandria.

From the few extant yet sufficiently illuminating texts by the presbyter Arius it becomes obvious that his whole school, disharmonious as it may appear in view of the often contradicting positions during the following five decades, tried to safeguard Christian theology from certain dangerous implications which appeared to be inherent in the doctrine of salvation. The Arian creed presents the following fronts with unmistakable precision: against the Valentinian *προβολή*, against the Manichaean *μέρος ὁμοούσιον τοῦ πατρὸς*, against the Sabellian *μονάς* and *υἱοπάτωρ*, and finally against the *λύχνον ἀπὸ λύχνου* of Hierakas.³ Against the monistic and pantheistic implications of these systems Arius develops his constructions from the assumption of an absolute monotheism (the term *μόνον* appears in an impressive augmentation of eight parallel adjectives: alone unborn, alone invisible, alone without beginning, alone true, etc.) and the principle of pure causality behind this monotheism: God is *αἴτιος τῶν πάντων*.⁴ It is on the basis of this ontological principle of causality that his follower Aetius attacked the Nicæan view with great consistency.⁵ He insisted that whatever is taught in Christian churches concerning incarnation, salvation, mediation, must fit into the structure of a world view which has as the peak of its pyramid the transcendental God.⁶

The Athanasian case against this monotheistic-causal principle

³ Hans-Georg Opitz, *Urkunden zur Geschichte des Arianischen Streites* (Berlin, 1934/1935), III/1, *Urk.* 6, 3. Cited hereafter as Opitz, III/1, with the document given by number.

⁴ *Ibid.*, III/1, *Urk.* 6, 1; see also *Urk.* 6, 4, where he calls God the "source of all." In *Urk.* 3, 1 a citation is brought from Eusebius of Caesarea, where he makes a sharp distinction between *πρῶτον* and *δεύτερον*. This monotheistic consequence brings Arianism in peculiar closeness to its worst enemy, Sabellianism, as Cardinal John Henry Newman already remarked, *The Arians of the Fourth Century* (London, 1888), pp. 15 ff. See also Henry M. Gwatkin, *The Arian Controversy* (London, 1903), p. 11. Philonian roots, instead of general philosophical monotheistic ideas, are stressed by Wolfson, *op. cit.*, I, 585.

⁵ Hans Lietzmann, *Geschichte der Alten Kirche* (Berlin, 1938), III, 218, with reference to the thesis by Aetius in Epiphanius, *Haereses*, 76, 11—12.

On the relationship between Arianism and classical Greek philosophy see Henry C. Sheldon, *History of Christian Doctrine* (New York, 1905), I, 206.

⁶ Therefore the Arian creed safeguards itself against any possible dilution of this monotheism. Opitz, III/1, *Urk.* 6, 3.

proceeds from a radically different angle. This theology is not a statement about a being but a statement within a very definite relationship to this being. As the historians of the fourth century long ago pointed out, it is the issue of salvation that underlies the Athanasian viewpoint:⁷ the Arian theology represented a deadly attack upon the heart of Christian life and thought, namely, redemption. What does this mean, however? It removes theology from the realm of an ontological philosophy in which God, man, world are explained by a harmonious natural structure and posits it in a living relationship of man to God. As a result it is no longer a metaphysical construction within a rational ontological frame, but it operates solely within the scope of faith. Athanasius is "inquiring of the Sun concerning its radiance,"⁸ but he does this by seeing this Sun, "*inquiring concerning its radiance.*"⁹ At this point he speaks as a Christian who is deeply involved, and this involvement makes him turn in horror from the philosophical constructions by Arius.

A. The terms which are used in the controversy show this in a preliminary way. In the first of the extant documents by Arius (to the bishop of Nicomedia, Eusebius), the presbyter of Alexandria introduces his own Christological concepts against what he understands to be the modalism of Alexander with the words "What do we say and think, and what have we taught and do teach?"¹⁰ In his famous creed he reminds the pope of Alexandria of the faith "which we have learned" (μεμαθήκαμεν),¹¹ and he begins it with: οἶδαμεν ἕνα θεόν. The Athanasian terms are on a different level. He speaks about "confessing" (ὁμολογέω),¹² "receiving"

⁷ For instance Adolph von Harnack, *Dogmengeschichte* (5th ed., Tübingen, 1914), II, 208; Reinhold Seeberg, *Lehrbuch der Dogmengeschichte* (Erlangen, 1895/1898), par. 20, 4; J. L. Neve, *A History of Christian Thought* (Philadelphia, 1943), I, 116; Dominic J. Unger in *Franciscan Studies* No. VI (St. Bonaventura, N. Y., 1946), pp. 171 ff.

⁸ Athanasius, *Oratio contra Arianos*, I, 8, 80 f. (P. Migne, *Patrologiae cursus completus*. . . Series Graeca, XXVI, col. 25—28). Cited subsequently as *Or. c. Ar.*

⁹ *Or. c. Ar.* I, 7, 68 (Migne, *P. G.*, XXVI, col. 23, 24).

¹⁰ Opitz, III/1, *Urk.* 1, 4.

¹¹ Opitz, III/1, *Urk.* 6, 2.

¹² "Catena to Luke 10, 22," Nr. 4; see Philip Schaff and Henry Wace, editors, *Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, Second Series (New York: Christian Literature Co., 1892), IV, 89. Cited as *Select Libr. of Nicene Fathers*, second series, IV.

(παραλαμβάνω)¹³ and its counterpart, "denying" (ἀρνεόμαι),¹⁴ and "blaspheming" (βλασφημέω),¹⁵ the latter expression used in sometimes tiring frequency. All these terms represent an involvement of faith, the alternative of witness or blasphemy.

B. This alternative between witness and denial leads us to the next point. Athanasius is *totally* involved in this theological object which he describes. His whole existence is at stake, and therefore he cannot speak concerning this phenomenon in a detached philosophical-ontological manner but only from a total commitment of faith. "Because of our relation [or ties: συγγένεια] with His body we have become God's temple."¹⁶ These words come from a man who has been transformed.¹⁷ In this at least partially fulfilled¹⁸ transformation, everything is endangered if—as Arius contends—this act of transformation is not one performed by God Himself but one merely effected by a creature. The violent opposition to the Arian concept of the κτίσμα¹⁹ is the fight for the very core of this man's existence, as he explains it in the famous passage of the work on the Nicæan creed: If the Mediator is drawn into the sphere of creatureliness, then a person would actually need another mediator.²⁰ If, on the other hand, we are made sons truly (ἀληθῶς),²¹ by being incorporated into Jesus Christ, then indeed everything depends upon the divinity of the

¹³ *Epist. ad Serapionem* I, 1, 72 (Migne, P. G., XXVI, col. 529, 530), and often.

¹⁴ *In illud omnia*, 4 ff.; see *Select Libr. of Nicene Fathers*, second series, IV, 188.

¹⁵ *Circular Epistle*, 6, *Select Libr. of Nicene Fathers*, second series, IV, 95 f.; *Or. c. Ar.* I, 4, 45 (Migne, P. G., XXVI, col. 19, 20).

¹⁶ *Or. c. Ar.* I, 43, 66 (Migne, P. G., XXVI, col. 99, 100).

¹⁷ *De incarnatione Dei Verbi*, 5, 54 (Migne, P. G., XXVI, col. 991, 992).

¹⁸ The conflict within the *homo sub gratia* does not appear in the early church until Augustine. Hans Jonas, *Augustin und das Paulinische Freiheitsproblem* (*Forschungen zur Religion und Literatur des Alten und Neuen Testaments*, Neue Folge, 27. Heft; Göttingen, 1930).

¹⁹ Κτίσμα in the Arian creed (Opitz, III/1, *Urk.* 6, 2), in Arius (quoted by Alexander of Alexandria (Opitz, III/1, *Urk.* 4b, 7) and Eusebius of Nicomedia (Opitz, III/1, *Urk.* 1, 5)).

²⁰ *De decretis*, III, 8; *Select Libr. of Nicene Fathers*, second series, IV, 155.

²¹ *De decretis*, VII, 31; *Select Libr. of Nicene Fathers*, second series, IV, 171 f.

One who, in the Irenaeian tradition, came to recapitulate man.²² "If the Savior, then, is not God or Logos or Son, then you, as well as the Greeks and the present Jews, are permitted to say what you will."²³ The whole weight of the Athanasian case lies behind this affirmation, which is perfectly and easily rejectable on the basis of philosophical rationalism. It can be understood only as the confession of one who is so involved in what he confesses that his whole life stands and falls with it. "How can he speak the truth who denies the Son?" is the rhetorical question in the opening book of the anti-Arian orations.²⁴ Here Athanasius makes it clear that he cannot conceive of truth in an ontological sense but only as ἀλήθεια in the specific Christian context and not as the mathematical formula that two plus two equals four. It is neither the physical nor the rational deduction of an objective natural fact, but it is ἀλήθεια exclusively within the Christian faith, very much in the Johannine understanding of the word ἐγώ εἰμι ἡ ἀλήθεια. This means that the Arian and the Athanasian theology represent two totally different ways of dealing with Christian doctrine. One tries to fit it into an ontological-causal scheme of monotheism, nature, and reason, and the other cannot think of any other approach to faith than faith itself.

C. This ontological issue becomes very apparent when Arius grapples with the problem of time in his creature-Christology. For him the real absurdity of the orthodox view was the Origenistic doctrine of the eternity of the Logos.²⁵ If the principle that one (and not several, as the Gnostics had taught) God created the all was to be maintained, then, he insisted, Origen had to be dismissed as wrong and the Second Person of the Trinity must be described by the negations which drove Athanasius and his flock into a frenzy: "There was a time when He was not" (ἦν ποτε ὅτε

²² Irenaeus, *Adv. haereses*, IV, 33 (Migne, P. G., VII, col. 1072 ff.); III, 16, 6 (ibid., VII, col. 925 f.); etc.

²³ *Or. c. Ar.* I, 10, 2 (Migne, P. G., XXVI, col. 31, 32). If Christ had not become man, we would not have been redeemed by Him, I, 43, 71 (Migne, P. G., XXVI, col. 101, 102); but if He had not been God, He could not have deified others, *De synodis*, 51, 60 ff. (Migne, P. G., XXVI, col. 783—786).

²⁴ *Or. c. Ar.* I, 8, 85 (Migne, P. G., XXVI, col. 27, 28).

²⁵ Origen, *Peri archon* IV, 4, 85 (Migne, P. G., XI, col. 347, 348). He was repudiated by Arius, "Letter of Eusebius of Nicomedia," Opitz III/1, *Urk.* 1, 4.

οὐκ ἦν),²⁶ "before He was born, He was not,"²⁷ "God was not always Father."²⁸ As a result, Arius was driven into formulating a creation before time began; the Son is "born timeless" (ἀχρόνως γεννηθείς) and "created before the aeons."²⁹ This meant the introduction of a "cosmological speculation"³⁰ which took the heart out of the early Christian belief in Christ and which, at the same time, created a new absurdity instead of the one he tried to evade—a time before time, a double beginning of time, one with the creation of the first κτίσμα, and the second with the opening of "time."

Athanasius disregards the Arian ontological concern in his attack upon this view. He declares the eternity of the Son as a matter of course. Eternity and perfection are parallel issues in the argument, and the eternity of the Son is absolutely necessary if He is to have perfection with the Father.³¹ Proceeding from this presupposition, Athanasius asks the crucial question which seems to me to lie at the root of the whole issue: "Why then do you imagine times before the Son?"³² Why do you need this? Is it not enough to have the eternity of mediation, of salvation? In other words, why does a Christian theology have to construct (the term παντάῳ in this context is quite significant to modern ears with the connotation of poetic or philosophic imaginations, phantasies) an ontological-cosmological frame if this eternity is present in Christian faith? Athanasius refers to this fact in this polemic in abundance. One could say that a man who could discard the time problem so easily was a bad thinker. One could also say, however, that this man understood that a Christian theology dare not construct a rational frame of reference for faith, but must present this faith

²⁶ Opitz, III/1, *Urk.* 4^b, 7.

²⁷ Opitz, III/1, *Urk.* 1, 5.

²⁸ Opitz, III/1, *Urk.* 4^b, 7.

²⁹ Opitz, III/1, *Urk.* 6, 4.

³⁰ Harnack, *Dogmeng.*, II, 222. Cf. also the excellent remark: "Die arianische Doktrin hätte das Christentum . . . in Kosmologie und Moral aufgelöst" (p. 223).

³¹ The elaborate discussion of this in *Or. c. Ar.* I, 14, 51—63 (Migne, *P. G.*, XXVI, col. 39—42).

³² *Or. c. Ar.* I, 13, 48 (Migne, *P. G.*, XXVI, col. 39, 40).

qua faith. "Because of our ties with this body, we have become God's temple";³³ we "partake of the Son," which means, "we partake of God."³⁴

One could object that we have introduced a modern theological element into the Nicæan conflict of which neither of the participants was even aware. Indeed, if we expect to find contemporary concerns for the relationship of revelation and ontology, we should be thoroughly disappointed. It is quite obvious that Athanasius used philosophical, even ontological, language to state his theological position, as his whole age did. The relationship between the Plotinian and the Christian triads is evident, and it is in Greek metaphysical terminology that the nonmetaphysical relationship of Christian faith is expressed.³⁵ And yet there are indications which point to the fact that Athanasius was fully aware of what he was doing. I think here primarily of the 31st chapter of his book on the Nicæan creed, in which he defends the Biblical terms "Father" and "Son" vs. the Greek terminology of his time. "It will be much more accurate to denote God from the Son and to call Him Father than to name Him and call Him ἀγέννητος." In this important paragraph Athanasius confronts Biblical and non-Biblical concepts of God and, while using non-Biblical language constantly in the attempt to overcome the Arian cosmology, asserts that it would be much more simple, Scriptural, and accurate to use the Biblical terms Father, Son. "'Αγέννητος is a word of the Greeks, who do not know the Son, but 'Father' has been acknowledged and vouchsafed by our Lord." Here the whole issue between Biblical faith and philosophical speculation becomes apparent: the deep conflict between the sonship of Christ and the cosmological ontology into which this sonship was to be molded. The enormous difference between a rational speculative and a Biblical Christian

³³ See note 16 above. Cf. Seeberg's observation that in Athanasius his religious elements are totally prior to any logical consistency, *Lehrbuch*, par. 20, 4, c.

³⁴ *Or. c. Ar. I*, 16, 73 f. (Migne, *P. G.*, XXVI, col. 45, 46).

³⁵ One could go even farther by calling the orthodox position a metaphysical system of some sort because metaphysical language is used. However, the question is not: Has metaphysical language been used? but: Is the primary concern one to maintain a concept of being? Or does the metaphysical language simply serve to explain the mystery of redemption?

theology becomes unmistakably clear when Athanasius goes on to say that when we pray we do not say, "O God Unbegotten," but we say, "Our Father which art in heaven!" And when Christ taught us to baptize, he did not tell us to baptize "into the name of the Unbegotten and the Begotten but in the name of the Father, the Son, and the Holy Spirit."³⁶ Arius speaks about God in terms of Greek ontology: the Unborn, the Invisible, the Immortal, the Unchangeable;³⁷ Athanasius says, "Because of the Son the Father is thus called by us."³⁸

In view of the above we can indeed understand why the Nicaean solution resulted neither in Jewish monotheism nor in pagan polytheism. Both had to be rejected; one because it denied the incarnation, the other because it denied the sovereignty of God. It will also be clear that this nonphilosophical answer to Arius was not in danger of falling into the Plotinian ontology, because it insisted on the total difference between God and the created world.³⁹ The resulting position cannot be interpreted as a syncretistic compromise but only as the expression of a faith which is involved in the act of God itself.

II

THE CONTROVERSY OF LANGUAGE

The last paragraph has already led us to the next group of issues. Throughout the vast writings of the bishop of Alexandria there is a constant linguistic debate. At first it sounds rather far-fetched and can also fatigue the reader before too long. But it is very

³⁶ See note 21 above; *Or. c. Ar.* I, 34, 66 ff. (Migne, P. G., XXVI, col. 81—84); *De synodis*, 51. "Greek interpretation does not bind us!" Rightly George P. Fisher remarks concerning this "generation" of the Son by the Father that the explanations by Athanasius are mostly negative, *History of Christian Doctrine* (New York, 1896), p. 138. So are the statements of Chalcedon. Christian theology has often to be negative when trying to safeguard itself against metaphysical constructs.

³⁷ This is distinctly expressed in the powerful opening to the Arian creed: Opitz, III/1, *Urk.* 6, 2. Even if Gwatkin is basically right that the Arian system is "heathen to the core," *The Arian Controversy*, p. 7, one has to give Arius considerably more credit than Gwatkin does in his *Studies on Arianism* (London, 1882), p. 2.

³⁸ See note 21 above. This Son-Father relationship is interestingly discussed in Newman, pp. 158 ff.

³⁹ "Not as man is he (i. e., God)." *Or. c. Ar.* I, 27, 97 (Migne, P. G., XXVI, col. 67, 68).

significant for the whole controversy. An extensive part of the Athanasian defense of the Nicaean Christian faith is an attempt to demonstrate the unity of the language on the part of the Catholics and the failure to comprehend the Nicaean language altogether on the part of the Arians. This is again a highly relevant issue today.

As can easily be seen, Arius makes extensive use of Biblical language, Scriptural expressions, and whole Biblical passages to sustain his position. The orations against the Arians present the crucial Biblical passages which were at issue and with which Athanasius had to grapple—sometimes with apparent difficulty. Phil. 2:9, 10; Ps. 46:7, 8; Heb. 1:4; 3:2; Acts 2:36; John 14:10; 17:3; 10:30; 17:11; Matt. 11:27,⁴⁰ etc., but also Luke 10:22,⁴¹ are some of the key references advanced for the Arian position. Against these Athanasius throws almost all of the Christological statements in the Gospel of John, besides many other passages in the Old and the New Testament. If one were to write a study on the prooftexts employed, one would have to consider both groups, realizing that the Arian position is more difficult to document because of the loss of Arian texts. However, in Athanasius' camp a new factor appeared which is related to our first point and had its bearing upon the history of theology in relationship to Biblical texts. Athanasius not only analyzed the language of Scripture in theological terms, he also tried to understand this language as a whole and to define a term in its context. He furthermore understood the uniqueness of Scriptural language.

A. To begin with, Athanasius knew that even the devil can make use of the Scripture.⁴² As was known from Biblical times, "the devil borrows Scripture language."⁴³ Therefore a mere literalistic approach could not be an easy way out of the impasse, since Arius had as many passages at his disposal as his opponent. But Athanasius realized an even graver problem: his opponents

⁴⁰ *Or. c. Ar. I—III*, passim.

⁴¹ E. g., the "Catena to Luke 10:22," *select Libr. of Nicene Fathers*, second series, IV, 87—90.

⁴² "Epist. Encyclica to the Egyptian and Libyan Bishops," 8; see *Select Libr. of Nicene Fathers*, second series, IV, 227.

⁴³ *Or. c. Ar. I*, 8, 78 f. (Migne, *P. G.*, XXVI, col. 25, 26).

could use precisely the same language that he used and yet mean something different! ⁴⁴ Arius could write a creed using orthodox language. ⁴⁵ What Athanasius was really doing in this semantic dilemma can be understood from his dealing with Prov. 8:22. The LXX translation of this passage reads: ὁ κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ. ⁴⁶ Although this whole painful debate was (because of a different meaning in the Hebrew יָצָר) rather unnecessary, it reveals quite clearly the approach of Athanasius. Before he proceeds to deal with this difficult text, he furnishes what one might call prolegomena for the terminology in question. In the chapters preceding the actual exegesis of the text, he develops at length the meaning of "creature," "Son," "Word," in the Christian faith. ⁴⁷ Athanasius was fully aware that the same word, for instance the same term for God, can be used in different meanings. ⁴⁸ But more than this. The language of theology, or the language of the Bible which theology uses, can again only have meaning from within the sphere of faith. "How can he speak the truth concerning the Father, who denies the Son, who reveals Him?" ⁴⁹ asks Athanasius. "To speak the truth" (ἀληθεύω) therefore has something to do with confessing the Son. Theology cannot be based on a method which quotes prooftexts at random; the Scriptural proof for its formulations must proceed from an understanding of the central Scriptural event, the incarnation of the Word. Because a single word can have different meanings, one must show the meaning of this term in the context before one explains a Scriptural text. And because the devil can borrow Scriptural proofs, one must first bring the Biblical terms into the context of the central Biblical theme; otherwise they can be mutilated and abused.

⁴⁴ See note 42 above.

⁴⁵ "Epist. Encyclica to the Egyptian and Libyan Bishops," 10; see *Select Libr. of Nicene Fathers*, second series, IV, 228.

⁴⁶ *Or. c. Ar.* II, 44, 22 (Migne, P. G., XXVI, col. 239, 240); II, 80, 28 (Migne, P. G., XXVI, col. 317, 318). Cf. Sheldon, op. cit., I, 200, to this passage.

⁴⁷ *Or. c. Ar.* II, 18—43 (Migne, P. G., XXVI, col. 183—240).

⁴⁸ *De synodis*, 36, 40 ff. (Migne, P. G., XXVI, col. 757, 758).

⁴⁹ Cf. note 43 above.

B. The next step, therefore, had to be, to bring the Scriptural passages into a relationship with one another. This may be regarded as the most important contribution of Athanasius in the realm of a Biblical theology. When Athanasius deals with a passage such as Phil. 2:9, 10, he first analyzes the meaning of "Son" in the total Biblical witness about Christ and then asks, What is this exaltation in other contexts, such as Eph. 4:10; John 1:14, and Acts 2:14? So he takes the terms "highly exalted," "gave," and explains "how these words are used."⁵⁰

The Arians had quoted John 14:10 to show that the Word of Christ is not His own but the Father's and that the Father gave Him only the power to do the works.⁵¹ Athanasius counters by first explaining the terms "True Father," "True Son," "Light Invisible,"⁵² etc., and then bringing this text into the whole context of the Gospel of John (John 10:31; 1:1; 16:15; 17:10) and the larger framework of Biblical faith (Rev. 1:8; Luke 5:24; 1 Cor. 8:6).⁵³

That Athanasius consistently applied this principle could be shown ad infinitum from the orations. For him one of the main defects of the Arians consisted in their tearing a text out of the whole and using it for some peripheric purposes. The "whole" for him, indeed, was the theme of his first work: *De incarnatione Verbi*. One might accuse Athanasius, of course, of using this method arbitrarily. One might also point to the great dangers which are hidden in this approach to the Biblical text. Nevertheless it makes an important contribution to the understanding of Biblical passages to demand that they be interpreted in their immediate context⁵⁴ as well as the total context of Scriptural faith. What Origen had begun, Athanasius, forced by the serious situation of defending his position, developed fully. If there is a literalistic approach to

⁵⁰ *Or. c. Ar.* I, 44—45, 62 ff. (Migne, *P. G.*, XXVI, col. 101—106).

⁵¹ This is the clever exegesis by the Arian theologian Asterius: *Or. c. Ar.* III, 2, 66 f. (Migne, *P. G.*, XXVI, col. 323—326).

⁵² *Or. c. Ar.* III, 1, 54 ff. (Migne, *P. G.*, XXVI, col. 321—324).

⁵³ *Or. c. Ar.* III, 4—5 (Migne, *P. G.*, XXVI, col. 327—332).

⁵⁴ Acts 2:36, first in the context of the speech of Peter, *Or. c. Ar.* II, 11, 43; II, 12, 49 (Migne, *P. G.*, XXVI, col. 169—172).

Scripture in this Christological debate, it is Arius who represents it and not Athanasius.⁵⁵

C. The Arian camp sought to invalidate this approach by the argument of analogy. "If they both were since the beginning, how can it be that the Father is Father and the Son is Son?" wrote Eusebius of Caesarea.⁵⁶ Arius could become very sarcastic on this score, as can be seen from Athanasius' bitter words: "They turn to silly women, Did you have a son before bearing?"⁵⁷ The Arians contended if one adopted the term "Father" from Biblical language, one had to apply it in a way in which we use and understand it.⁵⁸ Therefore this very term "Father," if used in relation to a "Son," would obviously imply that the one existed prior to or earlier than the other.

Athanasius had to take his opponent to a different level. When we use the terms "Son" and "Father," he insisted, we do not employ them according to normal usage. "The Son is not Son through participation (μετουσία), but He is the own offspring (γέννημα) of the Father." And again: "The Son is not in the Father in the sense of 'In Him we live and move and have our being.'" Why not? Because the Son is Life, and Life does not live in Life, otherwise it would not be Life, but rather He gives life to all."⁵⁹ The relationship of Father to Son is therefore not a relationship of analogy, as if it could be understood from within our temporal and spatial a priori. You cannot take these words in a "bodily sense"⁶⁰ and in "material thoughts,"⁶¹ and the real mistake was "to measure the Offspring of the Father by themselves."⁶² What Gregory of Nazianzus was to develop

⁵⁵ Acts 2:36, second in the total frame of Scripture, *Or. c. Ar.* II, 12—14 (Migne, *P. G.*, XXVI, col. 169—178). For the difference between the Athanasian method and the Arian proof-text procedure see Sheldon, *op. cit.*, I, 206. Stülcken (*Athanasiana, Texte und Untersuchungen*, XIX, 4, 1899, p. 83) showed how Athanasius could without fear present two very different exegeses for the same text.

⁵⁶ Opitz, III/1, *Urk.* 3, 1.

⁵⁷ *Or. c. Ar.* I, 22, 44 (Migne, *P. G.*, XXVI, col. 57, 58).

⁵⁸ *Or. c. Ar.* I, 22, 35 ff. (Migne, *P. G.*, XXVI, col. 57, 58).

⁵⁹ *Or. c. Ar.* III, 1, 66 (Migne, *P. G.*, XXVI, col. 323, 324).

⁶⁰ *De synodis*, 54, 82 ff. (Migne, *P. G.*, XXVI, col. 789, 790).

⁶¹ *Or. c. Ar.* I, 15, 64 f. (Migne, *P. G.*, XXVI, col. 43, 44).

⁶² *Ibid.*

systematically can be found throughout the Orations: that the terminology Father-Son is used only in relational but not ontological language, or to put it in Athanasius' own terms, that the difference is φύσει (which Harnack called the inner necessity)⁶³ but not θελήματι.⁶⁴

The difference of the theological language from an analogous use of terms is demonstrated in a very penetrating passage concerning the fatherhood of God. In a statement pointing to Eph. 3:15 ("from whom every fatherhood in heaven and on earth is named") Athanasius declares that God "does not make man His pattern," but because only God is properly Father of His Son, "we men are also called fathers of our own children."⁶⁵ This demonstrates rather distinctly how much Athanasius was aware of using theological language in a form radically distinct from that of the contemporary writers.

This brings us back to the first issue. The opponents of Nicaea maintained they did not understand the terms⁶⁶ and that the orthodox language was an offense to them;⁶⁷ most of all, of course, the controversial adjective *homoousios*. In his late treatise *De synodis* Athanasius shows that he realizes that the Arians and the opposers of *homoousios* have to be distinguished and indicates that he is quite willing to discuss the issue with the latter.⁶⁸ However, when he hits back at the Arians, he tells them that it is not the word which offends them but the issue behind the term.⁶⁹ They may shout that they are not able to understand it; in reality "they reject the terms," reproaches Athanasius.⁷⁰ For him theological language is inseparable from the speaker's or writer's involvement in the act of incarnation. Therefore the objection of his enemies for him is, rightly or wrongly, simply a pretense for rejecting Christian faith at its core. "They do not understand how God is," he accuses them, because they measure God by them-

⁶³ *Dogmengeschichte*, II, 215.

⁶⁴ *Or. c. Ar.* I, 24, 54 ff. (Migne, P. G., XXVI, col. 59—62).

⁶⁵ *Or. c. Ar.* I, 23, 52 f. (Migne, P. G., XXVI, col. 59, 60).

⁶⁶ *De synodis*, 40, 74 ff. (Migne, P. G., XXVI, col. 763, 764).

⁶⁷ *De synodis*, 34, 24 ff. (Migne, P. G., XXVI, col. 751—754).

⁶⁸ *De synodis*, 41, 82 ff. (Migne, P. G., XXVI, col. 764—768).

⁶⁹ See note 67 above.

⁷⁰ See note 66 above.

selves.⁷¹ In the realm of the language therefore, as well as in the whole theological debate, Athanasius speaks as a Christian out of his involvement in the redemptive act of God. The defense of the language which he uses is the defense also of his nonontological faith, according to which he believes in the eternal Father and in the incarnate, also eternal, Son of this Father, who came to redeem the world.

III

THEOLOGY AS THEOLATRY⁷²

The involvement of theology in the object of its thinking, namely, the incarnate Son of God, must be understood from a third angle if one of the basic aspects is not to be missing. The theology of these fathers, continuing with Gregory of Nazianzus⁷³ and Augustine,⁷⁴ just to mention two, is not simply an epistemological act of discovering and analyzing truth but an act of praise, of adoration, and of glorification.

A. The terminology is quite enlightening to begin with. Some terms which are used throughout the work of Athanasius designate not simply an intellectual process: to name (καλέω),⁷⁵ to utter (φθέγγομαι),⁷⁶ to call him a Son (λέγω υἱόν).⁷⁷ When he says that "by seeing the Son we see the Father,"⁷⁸ another dimension has already entered the theological investigation: βλέπω, ὁράω. A similar dimension has come in when Athanasius exhorts to "ascend to the Father."⁷⁹ But it is more than this. Theology is connected with a God who is to be glorified, and therefore it

⁷¹ See note 61 above.

⁷² I have this term from Samuel Terrien's Rall Lectures 1958: "Fields of Force in Biblical Theology" (to be published) as an interesting translation for the προσκύνησις of the Greeks.

⁷³ Gregory of Nazianzus, *Theological Orations — On the Son*, passim, in E. R. Hardy and C. C. Richardson, editors, *Christology of Later Church Fathers* (Vol. III of *Library of Christian Classics*; Philadelphia: Westminster Press, 1954), pp. 160—193.

⁷⁴ Augustine, *De trinitate* I, 4 (P. Migne, *Patrologiae cursus completus. . . Series Latina* [1886] XLII, col. 824).

⁷⁵ *Or. c. Ar.* II, 38, 53 (Migne, P. G., XXVI, col. 227, 228).

⁷⁶ *De synodis*, 39, 69 (Migne, P. G., XXVI, col. 761, 762).

⁷⁷ *Or. c. Ar.* III, 67, 90 (Migne, P. G., XXVI, col. 463, 464).

⁷⁸ *Or. c. Ar.* I, 16, 75 (Migne, P. G., XXVI, col. 45, 46).

⁷⁹ *De synodis*, 51, 70 (Migne, P. G., XXVI, col. 785, 786).

has to glorify God by what it is doing. Our primary concern is not with the nature but with the honor of God.⁸⁰ So Athanasius develops the whole theological controversy with the Johannine concept of glory (δοξάζω): He who honors the Son honors the Father.⁸¹ The same passage equates "concern" and "honor" in speaking about God. This glorifying means to "adore" (προσκυνέω),⁸² and this adoration of the Son and the Father is at the very center of the Nicæan argument. All the works of Athanasius end with a doxology which is not a mere formula for ending a book but the final end toward which the whole argument is driving: "because to God and the Father is due the glory, honor, and worship, with His coexistent Son and Word, together with the all-holy and life-giving Spirit, now and unto the endless aeons of aeons. Amen."⁸³ The word about God must become a word of praise about the glory of God.

B. From this conviction the Christological debate receives its impetus. Because the act of redemption and mediation is an act of God and not of a creature and involves a close connection of eternity and essence (οὐσία) between Father and Son, therefore this connection will express itself also in the adoration of both. Then the knowledge of the Son can never remain intellectual but as knowledge will also be "contemplation" (θεωρία). "The one who calls God 'Father' thereby knows and contemplates the Son."⁸⁴ It would be wrong to distinguish the two factors as if one depended exclusively upon the other as primary. Each conditions the other. Two passages reveal the reversible relationship between knowledge and praise. On the one hand, "the one who contemplates the Son, contemplates that which is proper to the *ousia* of the Father, and knows that the Father is in the Son."⁸⁵

⁸⁰ *De decretis*, III, 9; *Select Libr. of Nicene Fathers*, second series, IV, 155 f.

⁸¹ John 5:23 in *Or. c. Ar.* I, 33, 62 (Migne, *P. G.*, XXVI, col. 79, 80); and often.

⁸² *De decretis*, III, 11; *Select Libr. of Nicene Fathers*, second series, IV, 157.

⁸³ *De decretis*, VII, 32; *Select Libr. of Nicene Fathers*, second series, IV, 172. This connection between Christ and worship is not simply a "cultic" one, as the sarcastic remark by Shirley Jackson Case, *Highways of Christian Doctrine* (Chicago, 1936) p. 30 indicates: "The will of the cult — as always — had its way" in Nicæa.

⁸⁴ *Or. c. Ar.* I, 33, 61 (Migne, *P. G.*, XXVI, col. 79, 80).

⁸⁵ *Or. c. Ar.* III, 3, 80 (Migne, *P. G.*, XXVI, col. 327, 328).

Knowledge is the result, the consequent outflowing of the *theoria*. On the other hand, "he will contemplate the Son in the Father when that which is said about the Son is also said about the Father."⁸⁶ Here the relation is reversed: knowledge precedes contemplation. This shows the unity of the whole area which we tried to analyze here. Theology, as involved faith which uses a language that is inseparably connected with this involvement of faith, is all one: the total confrontation of the Christian with God. It would push the whole argument out of balance by creating an experiential, intellectual, or linguistic priority out of which the rest could be explained and deduced. "The faith of the Christians acknowledges . . . and worships the unity of the Godhead itself."⁸⁷ In this everything is included, is mutually conditioned, and finally leads, through knowledge and language, to the final praise which fulfills the faith of the Christians: "There is One Glory of the Holy Trinity."⁸⁸ The praise which has been the origin becomes also the final goal of the Christological debate.

C. Taking this into consideration, we can more readily understand why Athanasius considered the Arian position to be such an abominable one. It suggests the worship of creation instead of the worship which belongs to God alone. "They change honor into dishonor,"⁸⁹ he accuses. And indeed, according to his whole argument, no other outcome was possible. The assault against the Son on the part of the Arians really represents a blasphemy of the Father.⁹⁰ Their statements "do not glorify and honor the Lord."⁹¹ The Arians also knew of the honor of God; the Arian creed opens with a praise to the Father, a Father "without beginning."⁹² But the Arians introduce a clever distinction of honor⁹³ in accord with their distinction of birth before time and thereby

⁸⁶ *Or. c. Ar.* III, 5, 95 ff. (Migne, *P. G.*, XXVI, col. 329—332).

⁸⁷ *Ibid.*

⁸⁸ *Or. c. Ar.* II, 23, 88 ff. (Migne, *P. G.*, XXVI, col. 195, 196).

⁸⁹ "Apologia de fuga," 2, *Select Libr. of Nicene Fathers*, second series, IV, 255.

⁹⁰ *Or. c. Ar.* I, 25, 64 ff. (Migne, *P. G.*, XXVI, col. 61—64).

⁹¹ *Or. c. Ar.* I, 18, 92 (Migne, *P. G.*, XXVI, col. 49—50).

⁹² *De synodis*, 15, 11 ff. (Migne, *P. G.*, XXVI, col. 705—708).

⁹³ Eusebius of Caesaria: καὶ τὰξει καὶ τιμῇ δευτέρου: *Opitz*, III/1, *Urk.* 3, 2.

break the whole chain which links the thought, language, and worship of the Christian faith. Does the Arian position honor the Father?⁹⁴ This, indeed, is the crucial question of Athanasius. It is quite obvious that the answer to this pertinent question for him is found in the question itself. The honor of the Father is already the honor of the Son.⁹⁵ As one link of the chain of faith is broken, the whole chain has become worthless.

There is an indication that Athanasius was even externally justified in accusing the Arians of blasphemy as the result of their dishonor of the Son. I am referring to the *Epistola encyclica* to the Egyptian and Libyan bishops. Here Athanasius reports the cruelties and atrocities which the Alexandrian counterbishop brought upon the Nicæan groups of his diocese. To be sure, a good many of these atrocities could have been committed by the Catholics as well, Athanasius included. The time has long passed when Athanasius could be regarded as the poor persecuted lamb, incapable of anything of which his enemies accused him. Nevertheless, it seems significant to me that of all places Gregory would invade the baptisteries,⁹⁶ that he would interfere with the Christ worship in the churches by beating the believers,⁹⁷ and above all, that this would be done precisely on the day of Easter.⁹⁸ These facts would indicate that more was involved in Alexandria than a struggle for the power of the episcopate or a sociological controversy between different national and cultural groups. This desecration of Easter Day underscores the point which Athanasius makes against the Arians: it could only happen because this chain of faith-language-praise which was an intricate part of the whole life of a Christian had been broken.

A similar phenomenon, although somewhat intangible because of the loss of the *Thalia*, would appear in what Athanasius calls the "tone" of the Arian language, the "mockery."⁹⁹ This is a very

⁹⁴ *Or. c. Ar. I*, 30, 25 ff. (Migne, *P. G.*, XXVI, col. 73—76).

⁹⁵ *Or. c. Ar. I*, 33, 62 f. (Migne, *P. G.*, XXVI, col. 79, 80).

⁹⁶ "Epist. Encyclica to the Egyptian and Libyan Bishops," 3; *Select Libr. of Nicene Fathers*, second series, IV, 224.

⁹⁷ *Ibid.*, 4; pp. 224 f.

⁹⁸ *Ibid.*, 5; pp. 225 f.

⁹⁹ *Or. c. Ar. I*, 9, 97 f. (Migne, *P. G.*, XXVI, col. 29, 30).

unjust accusation since Arius was certainly sincere about his faith. Arius therefore would not have understood the reproach of a wrong tone. What Athanasius finds missing, however, is the praise which alone sustains and closes the circle of a theology of incarnation. What was for Arius therefore simply theological analysis became blasphemy for Athanasius. If the "tone" is no longer a tone of praise, then it turns into a blasphemy of faith.

* * *

The case of Athanasius against Arius is the case of Christian theology in any given situation—the refusal to let the faith of the incarnation and the redemption be pinned down in any metaphysical ontology,¹⁰⁰ because the language of this faith is first and always connected with the whole Christian existence, involved in redemption, and this involvement is carried by, and leads to, praise.

Evanston, Ill.

¹⁰⁰ Harnack saw this whole issue behind the Arian conflict with a sharp awareness when he spoke of the "Trennung von Natur und Offenbarung," *Dogmengeschichte*, II, 211.

The Liturgical Movement

An Appraisal

By HENRY W. REIMANN

[ED. NOTE: The essence of this paper was delivered at a meeting devoted to liturgics at Luther Memorial Church, Richmond Heights, Mo., on Jan. 10, 1959.]

THIS paper is an attempt to call attention to some of the observable blessings of the liturgical movement among Lutherans as well as to point to what are some of the observable dangers. There is no attempt to document these observations, and therefore the study will remain a quite personal appraisal and potpourri of convictions and suggestions.

But is there really such a phenomenon among us as a liturgical movement? For many reasons, some of which I will mention later, many Lutherans, including myself, are suspicious of "movements," "programs," "campaigns," within the church. But whatever name one uses, I think that it is evident that there is a growing liturgical consciousness and debate within The Lutheran Church—Missouri Synod. There is a growing concern for worship as an expression of faith and as a vital area of the church's life and work. There is an increasing number of pastors and congregations in Synod who are concerned not only with their own personal and congregational worship but with the liturgical practices of the church at large. At the same time there are also many who are indifferent to these liturgical concerns as well as some who fear Romanizing tendencies in this trend. This factor of liturgical zeal on the part of some, the indifference of many, and the antipathy of others certainly warrants the somewhat nebulous expression "the liturgical movement."

But all this is nothing new. There always has been a liturgical consciousness in the Church of the Augsburg Confession. There always have been Lutherans who have been particularly conscious of the link between faith, worship, and life. And yet it would seem that not until after Pietism had made a valid but one-sided protest against dead Orthodoxy did the need for liturgical movements arise to call the church back to a more traditional apprecia-

tion of worship and liturgy. Certainly Wilhelm Loehe in the 19th century as well as our own mild and for the most part unheeded Friedrich Lochner were among those who felt this need. In the 20th century the much-derided and now almost forgotten Society of St. James opened the way for many to become aware of the value of worship and worship forms even when they themselves would rather not become identified with this group. What we can call the present liturgical movement in our church is probably not simply the continuation of a very old liturgical consciousness in the Church of the Augsburg Confession. There are more recent factors which have undoubtedly helped to increase the tempo of liturgical consciousness: the worldwide interest in things liturgical, the ecumenical movement, the increasing co-operation and fellowship among world Lutherans, especially the *rapprochement* between American Lutherans and their attempts to derive a "Common Service" out of the many Lutheran formularies of the 16th and 17th centuries. But I am unable to see how "the liturgical movement" in The Lutheran Church—Missouri Synod can be so immediately related to any of these factors that we could say in *this* century, or in *this* decade, that "thus and thus" the liturgical movement was born.

More important than any speculations as to the origin is an assessment of this "movement." It cannot be denied that it has resulted in many blessings, but I am going to mention only five.

First of all, worship. It seems to me that worship is being elevated to the high position of importance that it should have in the faith, life, and work of the church. The liturgical movement insists that the church, if it is to be the church, must necessarily be the worshipping church. This means accordingly that worship, far from being in the realm of adiaphora, belongs, if not to the *esse*, at least to the *bene esse*, of the church. It means furthermore that all the aids to worship (the historic liturgies, the church year, vestments, symbols, architecture, ceremonies, and customs), however much these are in the realm of adiaphora, are to be highly valued and restored in an evangelical manner for the church's worship life.

All this I see as a great blessing. For this elevation of worship to a position of crucial necessity encourages people to do the will

of God. Worship in one sense can be regarded as an aspect of faith, and certainly it is one of the primary fruits with which God wants to be honored. This high regard for worship prevents our evangelical accent on faith from becoming a mere intellectual credence or merely an affair of the individual. To emphasize worship *is* to emphasize faith, the living faith that emerges from the trusting heart into the full-blown adoration of mind and spirit and lips in the midst of the congregation of the brethren of the Lord. An emphasis on worship magnifies faith and consequently also the Lord God, His Son, and Spirit, in whom faith trusts.

Then there are the sacraments. The liturgical movement has certainly brought about the blessing of a higher regard for the Sacraments, especially the Lord's Supper, but also, although perhaps to a less marked degree, for Holy Baptism and what the Apology calls the Sacrament of Absolution. In fact, one might say that the entire area of the means of grace has been accented by the liturgical movement. To be sure, also the rites in which the sacraments were historically clothed have received painstaking and reverent concern. All this is a great blessing. For the sacraments are the very vehicles of God's pardoning grace. These are the ways by which the Spirit brings the benefits of Christ to us.

Over against Anabaptist denials or Calvinistic spiritualizing or Lutheran minimizing, the liturgical movement can be thanked for elevating the sacraments. The very fact that at least monthly Communion is now the rule in our churches and weekly Communion is becoming more frequent; that private absolution is again being revered for the comfort of individual consciences; that dignity, solemnity, and beauty are being accorded the precious meal of the body and blood of the Lord are all great gains. Formerly it seemed that the sacraments had degenerated into a dispensable *Anbaengsel* to the Word. Now they have been elevated to the position where Lutheran confessional and dogmatic theology always placed them, viz., rites which have God's own command and to which are added the divine promise of remission of sins *propter Christum*.

With the higher regard for the sacraments has gone also a higher regard for the holy ministry. Congregations have been helped to regard their pastors not as their hirelings and "firelings" but as

servants of Christ rightly called by the church to the highest office, not of serving tables but of serving the Lord and His church with the Word and the sacraments. An excessive congregationalism, a false emphasis of the priesthood of all believers, has rightly been checked by the liturgical movement.

It is still proper, as Melancthon would say (Ap. XIII), to adorn the ministry against the fanaticism of Anabaptists, and here the liturgical movement has served Christ's church well. For example, ordination in parts of the Missouri Synod was fast becoming a quite empty ceremony. The older formularies of our church were those of Wilhelm Loehe. Bells were rung at appropriate places in this dignified service. The revision of our Agenda in 1927 incorporated the English District's borrowing from 19th-century American formularies and made of ordination a quite drab and "congregationalistic" service. It seems to me that liturgical trends among us are responsible for a few significant changes that have begun to be made in our ordination formulary. This is one encouraging sign of respect and regard for the holy ministry and for the sacred order in which the church sets aside the candidate *rite vocatus*.

Another blessing lies in increased loyalty to our Lutheran Confessions. To be sure, there were relatively nonliturgical eras of the Missouri Synod that were very confessional-minded. However, increasingly it has seemed that there is a real nexus between the liturgical movement throughout the world and the greater confessional consciousness in world Christendom. At any rate, currently many of those in our church who are interested in, or participating in, the liturgical movement are avid and able students of the confessions. I don't know whether it was the liturgical concern that gave rise to the confessional concerns, or whether it was vice versa. Sometimes I think the confessional concern lay partly in the realization that our confessions were a valiant and usually quite irrefutable support for liturgical and sacramental revivals. A by-product of this study of the confessions was to center attention on the heart of doctrine and the real reasons for the antipapal polemic.

Now, however one views the connection between liturgical concerns and confessional loyalty, the fact remains that if the liturgical movement is giving support to our confessions, this is a wonderful thing. In the Missouri Synod, certainly not in its early history but

more recently, there has been a tendency to pay only lip service to the confessions and thus to rob the confessions of their true normative character as summary reproductions of the doctrine of Holy Scripture. Once more the church can be grateful to the liturgical movement, in this instance, for helping to shatter any uneasy alliance with a nonconfessional Fundamentalism.

There are also the blessings resulting from the liturgical movement's interest in ecumenicity. In our church those involved in this movement have usually been people who yearned for the true unity of the body of Christ. They have strenuously resisted the implication that the Church of the Augsburg Confession, with its liturgical continuity, its confessional catholicity, was in any sense a sect. The Lutheran Church stands in continuity with the Catholic Christian Church, even though not in communion with the Church of Trent or the Reformed bodies. Moreover, the men of our Synod in the liturgical movement usually have also been rather conscious of devotional, exegetical, catechetical, and even doctrinal areas of agreement between the liturgical churches. Their studies in the liturgy have perforce led to more contacts with Romanists, the Greeks, and the Anglicans. And all this is to the good. Surely our Lord wants His church to be one outwardly as it is one inwardly in His sight.

Finally, there is the blessing arising from the fact that there have been Lutherans who have been willing to "go out on a limb" to recover and achieve these blessings. We can be grateful that increasingly these are not solitary voices crying in the wilderness but groups of pastors, teachers, congregations, who have communicated to one another their liturgical, sacramental, ministerial, confessional, and ecumenical concerns. The church can fail, and often has failed, to listen to the witness of its liturgical prophets, but it is more difficult to continue some of the old misunderstandings and prejudices when there are many loyal faithful Lutherans, leaders and scholars, parish pastors and pious laymen who call for liturgical revival.

But this paper is not intended merely to pat the liturgical movement on the back. Rather there are also a great number of people indifferent to this movement and a smaller group that castigates this movement as demonstrating Romanizing tendencies.

Are there some valid criticisms of the liturgical movement? I think there are. But I would rather term them dangers. And I believe we can sort these dangers out to parallel the blessings.

- | | |
|----------------------|-----------------|
| 1. Worship | Formalism |
| 2. Sacraments | Sacramentalism |
| 3. Ministry | Hierarchicalism |
| 4. Confessions | Confessionalism |
| 5. Unity | Unionism |
| 6. Challenging Group | Factionalism |

The blessing in the accent on worship can be quite dangerous if the link between worship and faith is not maintained, if worship would overshadow the righteousness of faith in the thinking and doing of the church, if worship would ever in any sense come to be thought of as a work of man necessary to salvation, if the forms of worship would be insisted upon legalistically, if the human clothing of those forms, historic though they may be, and orthodox, would be regarded as necessary *iure divino*. It seems to me that the liturgical movement is particularly open to this danger of legalistic formalism. That is to say, worship for worship's sake and not for faith's sake, and the forms of worship for the forms' sake and not for the sake of worship, which is for God's sake, and for the sake of His people, who are to worship Him in spirit and in truth. Worship as an aspect of faith truly is absolutely necessary, but *liturgical* worship is not. Therefore desirable as the use of the best forms of worship may be, there is no point in getting overly excited about the adiaphora of liturgical details to the point that either people begin to regard them as the *esse* of the church, or even worse, regard them as in some sense meritorious for salvation, or that the weak consciences of those who regard any liturgical innovations as Romanizing stumble (cf. 1 Cor. 8:11-13), or that the harmony of the church is disturbed by liturgical controversies. We are called to build the church, and that is the rightful purpose of the liturgical movement, not to tear it down.

People often need to be educated slowly before they can realize the necessity of worship and the value of good worship, and liturgical innovations made in haste and running roughshod over bruised and tender consciences ought to be anathema to us Lu-

therans. That would be a tyrannical legalistic formalism. Worship is an expression of faith, but the content and substance of faith is the Gospel. The liturgical movement is in danger if it ever forgets this. That would be Romanizing, and the danger, I think, is present.

The essence of Romanizing is not the foolishness sometimes found among half-baked liturgical know-it-alls, who make everything in Rome valuable simply because customs are so old there. Our confessions are quite aware that customs *do* become antiquated, and if these are not necessary to salvation, we surely do not *have* to reintroduce them. The essence of Romanizing is not this rather unholy fear of being called a Protestant, nor the practice of resurrecting all the terms that have particularly bad tones in Protestant ears and of trying to be as Marian as possible. This to me is real Romanizing: to put such emphasis on worship and worship forms so as to appear to believe and to give others the impression that the ceremonial of worship is *iure divino* and necessary to salvation.

There is also the danger of sacramentalism. This means not only to go over the brink from a rightful high view of the sacraments into a form of an *ex opere operato* doctrine (which is just another variety of minimizing faith, where the fact of grace is made more of than the necessity of faith), but also to elevate the sacraments over the Word. Now, certainly, as we have said, to elevate the sacraments is a blessing, but there can be such a thing as elevating them too highly, as though the Word in preaching, in reading, in my Baptism, is somehow not quite so important as the Holy Eucharist. It is the *Gospel* in the sacraments, and faith in that Gospel, that is utterly crucial.

The danger of sacramentalism lies in elevating the sacrament in the minds and hearts of the people, increasing the frequency of the celebrations, surrounding them with beautiful and ancient ceremonial, but failing to say with Luther in teaching and preaching the Word in the sacrament: "'For you' is the chief thing." I'm not sure that the liturgical movement can be blamed for the fact that despite our increased celebrations there has actually been a decrease in the opportunities for preparation in faith to receive the sacrament. Perhaps it is good that the old custom of Communion registration is dying, at least in the formalistic, perfunctory, legalistic way it was practiced in recent years. But at least this old remnant of the

private absolution gave our people the opportunity for some preparation. The same is true of the old confessional service.

But some might rejoin that the liturgical movement has surely sponsored a revival of private confession among us. Surely where that fine old ecclesiastical custom is being re-emphasized, it is to a large degree due to the liturgical movement. True, but has private confession been valued, as our confessions value it, *propter absolutionem*? Have we been wary of the traps of using this legalistically, judicially? Wherever the central concern is not the absolution, i. e., the Gospel, and that means faith, private confession can be a rather insidious form of sacramentalism.

Then there is hierarchicalism. Whenever one exalts the ministry, which we have insisted is a blessing, one risks the danger of hierarchicalism, of crossing over the brink into the pitfall of valuing the ministry for the ministry's sake, ordination for the sake of ordination, and not for the sake of Word and Sacraments, i. e., the Gospel and faith. There is danger of demoting the priests of God, all baptized believing Christians, who *have* a priestly office from God. There is still the necessity for extolling the apostolate of the laity, and it would be ironical to find Romanists talking about some form of the universal priesthood while we spend our efforts rejecting what some regard as Walther's overemphasis. It seems to me that unless many in the liturgical movement try to become veritable Walthers or Luthers in describing the holiness and sanctity of the calling, marriage, the family, and especially the role of the mutual conversation of the brethren as a form of the Gospel, we are always open to the charge of hierarchicalism. Especially is this true when some put such excessive emphasis on canonical church order or on the life in religious community. Now, to be sure, our confessions praise both under the rubric of evangelical discipline. But whereas the ministry of the Word and the good works of the calling exist *iure divino*, canonical government through bishops and life in community are not mandates of God. The celibate life, even if devoted to the best worship and the best service, is not a higher calling than preaching, teaching, and baptizing children. Nor should we magnify the ministry of Word and sacraments, which is rightly the highest office of the world, in a proud and arrogant spirit. This is *God's* will, His work,

ordained so that we who are called by the church stoop to serve even as Christ did as the Father's minister of love.

Then there is confessionalism, understood in the opprobrious sense. The confessions can be turned by the liturgical movement into the Lutheran paper pope, a legalistic club against the "Protestant" Lutherans, instead of being our precious Gospel summary where everything, even what is peripherally said about ceremonies, revolves around the Gospel hub. As far as I am concerned, a false confessionalism is just as bad as a false biblicism; and it would be terribly ironic if some in the liturgical movement who rightly deplore the inroads of a false biblicism among us would set up in its stead an equally false confessionalism. In both the venom of legalism is at work: to prize the Bible for the Bible's sake and not for the Gospel's sake, to prize the confessions for the confessions' sake and not for the Gospel's sake.

To be sure, the confessions are authority for Lutherans because of their doctrinal conformity to the Word of God. To be sure, they are ancient testimonies to the life of worship in the patristic and Reformation ages, and they can be used rightly to refute false charges of Romanizing against the liturgical movement. But this is surely only a peripheral use of the confessions. We ought to be studying them and using them, just as the inspired Scriptures to which they point, for the sake of the Gospel, for the sake of faith.

There also is the danger of indifferentist unionism in the ecumenical concerns and consciousness arising in the liturgical movement. Liturgical uniformity is not necessarily agreement in the faith. Some measure of agreement in Word and Sacrament cannot blind us to the sores of doctrinal disunity. The presence of the Gospel, particularly in the liturgies and practices of the older churches, cannot obscure the fact that there are emphases on merit in the Roman and Eastern churches that still bury Christ and His benefits, the righteousness of faith, and that there are liturgical customs and rites there that are either false to the Scriptures or are rather unprofitable.

And then, too, isn't there the danger of a false ecumenism arising out of the liturgical movement that looks always toward the "Catholic" churches but seldom toward our Protestant brethren? On some points it may be quite true, but in general it does not

seem to me that we Lutherans are really closer in doctrine to the Romanists and Greeks than to the Presbyterians or Methodists. True, a common regard for the sacraments joins liturgical churches in a front against the sacramentarians, but is the Lutheran and Roman antithesis really the same against the Southern Baptists? I think that some in the liturgical movement need to be alerted to the danger of thinking that the Church of Rome is more a part of the body of Christ than is the limitedly liturgical Church of Scotland.

Finally, it seems to me that one of the chief dangers lies in the area of "group challenge." We have mentioned some of the blessings here, but are there not also the grave dangers of factionalism, party spirit, even the very evil of sectarianism against which the liturgical movement certainly fights on other fronts? One might even sense the lurking evil of a false Pietism (ironical and paradoxical as that may seem) in some liturgical "conventicles."

To be sure, our Synod needs groups that will courageously champion unpopular views, but we do not need, nor should we ever support, factionalism in any form. That is why I have personally always been rather suspicious of "movements," "programs," "campaigns." It is so easy to let these stand in the way of building up the *whole* body. It is so easy for the group, any group, to work only for its own sake. It is so easy for the group to become narrowly defensive, to practically equate true Lutheranism with its own constituency, to criticize and judge merely because another pastor or congregation is not standing with us or agreeing with us. When I think of these things, I am not always sure that movements in the church, and also the liturgical movement which can raise up such a host of emotional reactions, are a good thing for the church.

Yet God certainly has used movements in the church, and God certainly is using the current liturgical revival among us, for His own blessed Gospel purposes. And we may use this movement, and may be involved in it, to promote the blessings indicated, but surely we ought not to be used by this movement and become so embroiled in it that we ignore some of the dangers. Each pastor in the Missouri Synod, together with his most nonliturgical brother, is dedicated to the same confessional vow, to the same Scriptures and their confessional summary, to the same great one holy catholic and apostolic church of our Lord Jesus Christ, to the same Triune

God, in whom we were baptized. What we need primarily is not any particular revival in our church or any particular movement, but a revival of the Gospel, of faith, and of love.

This means that those of us who are involved in this particular movement need the gift of the Holy Spirit, His gifts of frankness and charity. We need to be frank with all our brethren on the whys and wherefores of liturgical revival and to set forth what we regard as the blessings of this movement. We need the charity and patience to try to understand and value the brother who is in the same church, under the same Lord, but whose views on worship and forms of worship are different from ours. To achieve this, I believe, calls for discussions, conferences, retreats such as we have today, but such, as this retreat is, as are open to all, to the most painfully nonliturgical brethren imaginable. Then of course a movement might lose some of its cohesiveness, but we will surely be avoiding some of the dangers and opening ourselves to the Spirit's working to use these frank and charitable meetings for what is surely the purpose of the liturgical movement among us: to build up the whole church in faith and love.

Who can predict the future? It would seem that the liturgical movement will meet continued approval or indifference or resistance. We should be praying that our leaders may be men full of vision to realize all the blessings that liturgical revival could bring our Synod but who will at the same time be gifted by the Spirit to check the dangers wisely and evangelically.

But whatever happens in our Synod or in the whole church of Christ on earth, we surely never want to think that liturgical revival, or any other revival, is going to usher in the *ecclesia triumphans*. Our future is the cross before the day of glory. We work for liturgical revival toward this end: that the *ecclesia sub cruce* may have stronger backs to bear imprisonment, suffering, persecution, in an era when possibly there may be no chasubles or chants or communities but the aloneness of brain washings and a torturer's sadism.

But beyond is the consummation of worship, where, I think, we shall be surprised at the diversity of rites and attitudes toward rites in the land where there is no temple.

St. Louis, Mo.

Christian Love According to 1 Cor. 13

By GEORGE KLEIN

NOTE: Delivered at the Southern Regional Conference of the Northern Illinois District, October 16, 1957.

THE cry for love is heard today particularly in connection with the union movements.

The appeal to the principle of love in the life and work of the church is certainly in order within the Christian communion. It is well that we beseech all our brethren by the mercies of God to have fervent charity among themselves, whether in correcting those who would put a "strait jacket of legalism" on the church, or in rebuking those who would license the church to appear in the daring dress of "evangelical" liberalism. The admonition to evidence love has always been needed; the imperfect state of their sanctification has impelled the saints of all ages to lament: "The good that I would, I do not."

Moreover, weak love may be a major fault of a church body grown 100 years old and stiff, having perhaps reached a cycle of its history when the graph of spirituality may show a depression rather than a crest, when the Lord's rebuke of having left the first love must be repeated. There also is a possibility that our zeal for the orthodox teaching of justification by faith may have left us lagging in faith's life. Some may have slipped into the rut of making void the Law through their faith. And if we believe ourselves to be living in the little season of the world when the love of many shall grow cold, we may well ask, Do the heathen still point to us Christians with the exclamation: "Behold, how they love one another"? Can men still see that we are Christ's disciples by our love for one another? What Christian heart does not sigh the prayer: "More love to Thee, O Christ, and to Thy brethren"?

There was need for more love in the Corinthian Christian assembly, which with its flaws and faults was a more normal church than the ideal congregation and synod of which we often dream. In many ways the Corinthians carried on their church life and work

without too much love. Boasting, envy, and strife were lifting up their ugly heads and stifling the love of a Christian congregation. Conceit promoted factions among them; they took their grievances against Christian brethren to law before unrighteous magistrates; their rich despised and embarrassed the poor at the love feasts, and there was conceit and envy regarding the possession of greater or lesser spiritual gifts. It was a loveless attitude, exposed by Paul in chapter 12, when some took umbrage at their having, or being alleged to have, lesser gifts, while others were puffed up with a feeling of having more excellent gifts.

Calling them away from their envy and conceit Paul urges them to strive and pray for the better gifts for the edification of themselves and the church, and from there he shows them a still higher way of church life and work. He sets before them a way of surpassing eminence in Christianity in the following 13th chapter, which can be entitled "Love's Song of Songs."

We turn to this chapter for a serious personal inventory, for repentance, and for a renewed striving for the highest spiritual gift. Not for an exacting exegetical study but for a practical setting forth of Christian love we turn to this apostolic psalm of love.

Paragraphing this chapter into three parts, we have a vivid description of a beautiful thing, prefaced and concluded by praise of its necessity and its enduring excellency.

In this magnificent song of Christian love Paul presents:

1. The Necessity of Christian Love as the Soul of Christianity
2. The Excellent Character of Christian Love
3. The Everlasting Worth of It

THE NECESSITY OF CHRISTIAN LOVE AS THE SOUL OF CHRISTIANITY

In the opening three verses Paul states the worthlessness of anything we may have or do without love. He is not speaking of the way into the kingdom of grace but of living and working in it. He is beyond justification here; the chapter is definitely of sanctification—a believer's living the Christian life and his serving God and the church. We are using the word "Christianity" here in the sense of Christian life and service, as the outflow of faith.

The necessity of love for real Christianity could not have been

given greater emphasis than by stating: If you have not love, you are nothing. The first verses of the chapter, so familiar to us in the KJV, are rendered by the RSV: "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing." These verses say that a pretentious Christianity may lack everything, may be only a glittering shell of a body without a soul.

There are three verses in this paragraph, each setting forth some Christian excellence and each ending with the serious refrain "With all that, if I have not love, it is nothing." We may call these three forms of activity in the church: spirited utterance, sublime knowledge and influence, and heroic sacrifices. Yet they can be dead, empty nothings.

First of all, the gift of tongues was highly valued at Corinth. The Spirit enabled some, in a peculiar ecstasy, to utter the wonderful works of God with a superhuman oratory or in strange languages, suggesting even the heavenly tongues of angels. Even so the Spirit enables some men in the church today to excel in preaching ability and teaching aptitude. And now as then men glory in their unusual gifts and often feel superior because of the possession of these things rather than employ them in loving service for the edification of their fellow men. Paul says, even if a person were privileged to speak with angelic tongues, but did it without love, he would with all this excellence be as dead and lifeless a thing as a noisy gong or a clanging cymbal. Think of a carillon sounding its Christmas carols through the crowded streets, impelling the busy shoppers to hum, "Christ the Savior is born." Yet those metal chimes feel nothing of the message; they could as well be the material for a bomb or a dagger. Though trembling with heavenly vibrations, they are a dead, soulless thing. There is a tactful display of love in these words. Paul does not say: If you had all this and not love, but says, *If I speak in the tongues of angels, but have not love, my beautiful talk has no life, no heart, no soul*—showing I am nothing before God.

The apostle goes on to other excellences: prophetic powers and a heroic faith. The lesson remains the same, whether you understand these prophetic powers as the gift of extraordinary revelation and insight into divine mysteries, given to some in those days, or as the ordinary gift of prophecy, given in special measure also to theologians today, to dip deeply into the theology of grace, to understand and expound the Scriptures.

Besides this gift he also mentions a remarkable faith. He is not speaking of faith as a means by which man is justified but of faith as a power operative in the material sphere, an energy and demonstration of faith, a trust in God's Word and power that enables you to do the proverbial moving of mountains. So whatever God has enabled you to know and whatever God may be pleased to accomplish through you—be you ever so brilliant a theologian or ever so successful in church work—if you use these gifts in conceit and vainglory rather than in love to those you serve, you are nothing, a cipher, personally worthless.

The third verse lists some things that are taken as the surest evidence of charity in the world. But Paul says that you might distribute all your property to the poor until you had nothing left yourself, you might lay down your life for another without having love. Psychologists question the goodness even of some pity, saying it may be merely the selfish desire to rid one's heart of the pain it feels at seeing others suffer, and we know that natural love may be merely affection for desirables, or a seeking of gain or merit. Paul tells us here that mock charity, though it be ever so impressive, though it afford ever so much relief and good to the needy, if there be not Christian love in it, avails you nothing; you do not please God or reap a reward.

A problem in these verses is the question: Is Paul citing a real and possible case, or is he assuming an impossible case to bring out his point? If we ask how one could have gifts of prophecy and all faith without being a Christian, we must remember that some of these gifts were possessed by unbelievers. On the mountain Jesus preached: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name . . . and done many wonderful works in Thy name?" And wicked Caiaphas prophesied that Jesus should die for the people, although Caiaphas was spiritually nothing. The

Spirit prophesied through him because of his office. Some others may have received the gifts as believers and then lost faith through pride, retaining some of the gifts. Luther speaks of people who have learned the mysteries of the Gospel but, instead of lovingly serving others with them, employ them for self-glorification (SL XII 422—435). A second possibility, he suggests, is that some begin in faith to do these spiritual works but, through their conceit, fall from love and faith. But his third and favorite opinion is that St. Paul makes love so necessary that he takes an impossible case, as though he would say: Even if you were a god but had not divine patience, you would be nothing. And so Paul does not mean to say that faith could be without love but that love is so necessary that mountain-moving faith would be nothing without love, if it were possible for a faith to be without love. While the case is hardly possible, the apostle would like his readers to regard it somewhat imaginable. The thing has always occurred to the extent that people had some spiritual gifts while their spirituality had more or less faded out. The point is: What Christians do not through love is worthless. In short, loveless Christian oratory, loveless church work, loveless service and sacrifice are all equally worthless and leave you so. Your great gifts, abilities, deeds may do much good, but not for you. If you dispense them without love, they are without a Christian soul.

In such a case it is clear that you are not what you think you are, that you lack true sanctification, that you lack the life of faith. For faith also brings the Holy Ghost into you and creates a new life; faith renews and regenerates you as Luther and the Lutheran Confessions point out. Justification produces sanctification. The faith that sets all its hope on the love of God also begets love. Faith and good works are inseparably connected. While faith alone lays hold of Christ's blessings, faith never is alone; it regenerates and produces sanctification. "Faith worketh by love." "Faith is a divine work in us, which transforms us, gives us a new birth out of God, slays the old Adam, makes us altogether different men in heart, affection, mind, and all powers, and brings with it the Holy Spirit. Oh, it is a living, energetic, active, mighty thing, this faith. It cannot but do good unceasingly." (SL XIV 99) Luther also says (Stoeckhardt, *Petribrief*, p. 28): "Whoever be-

believes the Gospel that Christ died for him and rose again . . . thereby becomes born again, that is, he is created anew in the image of God, gets the Holy Ghost, acknowledges God's gracious will, has a heart, mind, and will such as no work-righteous hypocrite has." The Bible says plainly: "If any man be in Christ, he is a new creature" (2 Cor. 5:17). Sanctification, though it be always in a growing stage, is the life of a Christian.

God produces this new life and faith. He expects us to live in it. Faith-born sanctification makes us worth something to God. He wants it that way: "This is the will of God, even your sanctification" (1 Thess. 4:3). "We are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10). "He gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." (Titus 2:14)

And He takes delight in the love and sanctified life of His people. We are as lively stones built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Christ Jesus. Paul tells us how we ought to walk and please God. The pleasure God has in the sanctification of Christians is expressed in the words "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit" (Rom. 8:1). Your love and sanctification, though it be weak, is a beautiful thing with God. Without it your life is nothing.

Not only that, without love your faith is nothing. Love does not give the proper form to justifying faith, but since faith produces love, the absence of love indicates the absence of faith. Gal. 5:6: "For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love." If faith does not work by love, it is not ineffective because it has no love but because it is not real faith. Love does not constitute faith, but it must grow out of faith. So long as a fruitful tree is alive, it will produce fruits. So long as it brings fruits, you see that it lives; when it no longer brings them, you see that it is withered. (C. F. W. Walther: *Gesetz u. Evangelium*, p. 200)

If love and sanctification are lacking, you are spiritually nothing. Where there is love, there is faith; where there is no love, there is no faith. Where there no longer is light, there is no longer

fire. "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." (1 John 3:14, 15)

What a great appeal our chapter is for more love! Without love you have a soulless Christianity and only the shell of faith. Love is the token that your faith is more than a mere belief. Love, the daughter of faith, is the soul of your Christianity and gives soul to the great things in Christian life. Lack of it leaves your abilities and labors a dead thing.

But while it is the normal fruit of faith, it does often lie dormant and stifled under the jealousies and other thorns and weeds of the flesh. Hence a lively, flourishing love is not a self-evident, automatic thing in a Christian. It must be desired, sought, nurtured, as we so well know. Hence the Word of God has many appeals to our new man, many admonitions to employ the powers implanted in us in regeneration to grow in love, this chapter being one of them.

And we transmit those divine appeals to ourselves and others to have and to exercise love in our church life and work, especially in the days of controversy, when brethren must be corrected because of their aberrations in doctrine, life, or practice. We don't want to pick flaws in others, while we ourselves lack the very soul of Christianity. We don't want to rebuke and correct in a negative, cold, matter-of-fact manner but with the affectionate warmth that flows from the feeling of being patiently loved by God and with a cordial regard for the erring brethren. Thereby we do not condone the harmful errors of those we love. We want to do our church work and also fight our church battles, having the soul of Christianity: Christian love.

To stimulate our desire for it and to show us the how of it, Paul presents in verses 4-7

2. THE EXCELLENT CHARACTER OF CHRISTIAN LOVE

The central part of 1 Cor. 13 sets forth the lovely characteristics of indispensable love in its nature and workings. The Corinthians are to see what they ought to be and are not so that they will specifically see how childish are the superiorities they plumed them-

selves on. The attitude and behavior of love is outlined and portrayed in 15 exquisite and touching statements in verses 4-7. The RSV renders: "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things."

Paul begins painting the beautiful picture of love by stating the two fundamental excellences of love: her patience toward evil and her kindly activity in good. Patience abstains from acting: "Charity suffereth long," she bears the wrong in others and the evil she receives from others and is not easily moved to disgust, anger, and vengeance. Even so Paul in Eph. 4 beseeches Christians to walk worthy of their vocation, "forbearing one another in love."

Free from ill will toward the brethren, she is full of good will, she is kind. She bestows lovely things. She is affectionate toward the brethren, seeks their welfare, and proves it by actions: she has good things to say to the brethren and about them; she is helpful and promotes their welfare. In doing so Christians are merely imitating the God of love, "Therefore be imitators of God as beloved children, and walk in love" (Eph. 5:1 f. RSV). God is patient with sinners, postpones His wrath, gives time for repentance. He is very patient with the frailties of His children. He showers physical and spiritual blessings on them. By being patient and kind Christians are doing a divine thing and show forth the praises of our loving Sanctifier.

Paul is holding up this jewel of patient kindness for us to admire. Like a jeweler he takes the gem out of its case, and turning it in his fingers, he wants us to be thrilled by the sparkle of each new facet that reflects its beauty to the eye.

He next shows us four outward manifestations in the behavior of love. "Charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly," or RSV: "Love is not jealous or boastful, it is not arrogant or rude."

"Envieth not, is not jealous." There may be an eagerness for advancement, but not for the purpose of excelling others. Zeal for self-improvement may be a laudable ambition, but it dare not be motivated by envy of others. Desire for excellence, when we see it

manifest in others, should arouse not ill will but admiring love. Love is not envious of the excellences of others. It can stand to have others amount to something and even to surpass us in gifts and honors. What makes us unhappy about the superiorities of others is not the prompting of love. For love does not deny, minimize, or otherwise slander the knowledge, abilities, and deeds of others.

"Charity vaunteth not itself, is not boastful." Unlike the Corinthians, who made a display of their gifts, it avoids boasting even of things which it really possesses. Love avoids showing off and ostentation, vain talk and attitude. There is no parading of superior intelligence, abilities, and successes, real or otherwise.

Nor is love "puffed up," the root of vaunting oneself. Love does not permit one to be inflated with the feeling of his knowledge, ability, or achievements. Such self-worshipping pride in the heart prevents one from seeing the abilities and good in the brethren and is poison to the love of God and the brethren.

Nor is love rude, behaving itself unseemly. Luther says of this quality of love: "Sie stellt sich nicht ungebaerdig, wie die zornigen, ungeduldigen, stoerrigen Koepfe tun, welche allezeit und wider jederman recht haben und niemand weichen, und doch jederman ihnen weichen soll, und wo nicht, so ist die Welt entbrannt, toben und wueten mit Schreien, Klagen, und Rachgier" (SL XII 429). Rudeness to others in their faults, mistakes, ignorance, and sin is a mark of bad taste, a moral indecency which love shuns. Love has the instinct for the seemly, the proper, the befitting. Love imparts a delicacy of feeling that goes beyond the outward rules of politeness. It is sheltering and sparing toward a brother. And such polite avoidance of rudeness is not a mere varnish or veneer but a sincerity of the heart.

The next four characteristics proceed from the external behavior to the attitude of the heart and show how love is minded. "Seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." The RSV has: "Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong but rejoices in the right."

Love seeketh not her own, is not selfish, neither grasping things nor insisting on her own ways. The person motivated by love is

not required to neglect his welfare and rights in a proper way, but a loving heart never seeks its advantage at the neighbor's disadvantage or is interested solely in its own prosperity and honor. Selfishness of any sort is the antithesis of love. If we love others, we will sacrifice honors, advantages, and rest, rather than deprive the brother or neighbor of anything. And when the neighbor does not reciprocate this loving unselfishness, but crosses our desires, plans and honors, love does not let itself be provoked to become irritable or resentful. It curbs exasperation, bears the provocation, and exercises the meekness of love. Luther: "Sie laeszt sich nicht erbittern durch Unrecht and Undankbarkeit, sondern ist sanftmuetig." (SL XII 429)

Because love is so constituted, it also "thinketh no evil." An interlinear translation renders: "It reckons not evil." It doesn't charge the neighbor up with it and hold it against him, but forgives and forgets. The RSV has, "Love is not resentful." Instead of letting the hurt done to one's feelings rankle, nursing a grudge, waiting for a chance to get even and feeling gratification when the one who has stepped on our toes gets similar treatment from some other quarter, love sterilizes its lesion of resentment and soothes it.

However, this divine love is not a weak, unprincipled thing that has only honeyed smiles and tacit approvals for anything. "It rejoiceth not in iniquity, but rejoiceth in the truth." The RSV has: "It does not rejoice at wrong, but rejoices in the right." Luther and many others apply this rejoicing in iniquity to *Schadenfreude*, malicious joy at the misfortunes of others. He says: "Sie lacht nicht in die Faust, wenn dem Frommen Gewalt mit Unrecht geschieht" (Nebe, *Epistelauslegungen*, II, 96). However, he also gives this meaning to the words: "The false teachers are so venomous that they love to hear others are erring and doing wrong so that they may appear the holier" (SL XII 430). Luther goes on to explain "rejoicing with (in) the truth" as being happy when someone does right, just as love is concerned when someone does wrong.

The text does not say that we are to be concerned with persons who either do or suffer unrighteousness. It simply states that love does not like unrighteousness. It is characteristic of love to abhor unrighteousness wherever it is encountered. She does not tolerate

unrighteousness in loved ones, does not accept it as part of the bargain in the person she loves, does not condone it with weak, unprincipled softheartedness or out of respect of persons. Love rather rejoices in the progress and vindication of the truth of God, whether it be in doctrine or life, in theory or practice.

Love is for peace, wherever and whenever possible, but not at any price. Concern for the truth can involve love in uncompromising clashes and hot debates with the neighbor or the brother. He who was "perfect Love" could hurl woes at the Pharisees, rebuke His unjust judges, drive out the defilers of the temple with a whip, and reprove His unbelieving, erring disciples, and even name one a devil, while He prayed for His enemies and rejoiced over everyone that repented.

To correct and rebuke evil in men, whether it be wicked life, doctrinal error, indifference to truth, or unscriptural practice, is not loveless; love for God and His Word as well as for the brethren requires remedial treatment of the erring and a furthering of what is true and right. It is not love weakly to leave the neighbor's errors unopposed as if he were in health and safety. It is not love to let him drink from a polluted well or even to let him pollute the well for others. Tolerance of evil and error is lovelessness toward the best interests of the offender and those whom he endangers; it is a flagrant sin of omission. Love is a holy thing that "rejoiceth not in iniquity, but rejoiceth in the truth." So John says: "I rejoiced greatly that I found thy children walking in truth" (2 John 2:4). But love also realizes that those will "be damned who believed not the truth but had pleasure in unrighteousness." (2 Thess. 2:12)

Once more the apostle turns the gem of love in his fingers and lets it sparkle in his hand. He sums up: No difficulty can move love to deny her beautiful character of love: "Love beareth all things, believeth all things, hopeth all things, endureth all things." She forbears and forgoes; she will allow no burden, injury, discouragement, to make her stop her activity.

She believes all things. Love is a genuine thing and believes everyone is as true as she is. This does not mean that love is credulous, but that she is not suspicious, fearing wrong motives in the actions of men, unless she *must*. She puts the best con-

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struction she can on everything and takes the kindest view of men's actions.

She hopeth all things. Like the gardener with the fruitless tree, she still believes in digging about it and dunging it in the hope of ultimate fruit bearing. So love does not easily give up a sinner and despair of him. Love springs eternal for the erring lost.

She also *endures* much abuse. No matter how hard it becomes for her to do it, she continues to love. Patient, enduring love — not a straw fire but lasting coals of devotion that are hard to extinguish.

If there were more of this heavenly thing in Christendom, more exercise of this regenerated nature, more of this faith working by love, church life would more nearly approximate heaven and many of the present troubles would vanish. God portrays charity in this chapter to humble us, to bring us to our knees in pleas for mercy and grace for our great lack of love. But he would also give us a pattern into which to grow more and more and encourage us to show the genuineness of our faith by walking more and more in the way of love that is to be our perfect nature in glory.

For this love, beginning and growing in the regenerate children of God in the kingdom of grace, is never to cease. In its perfected nature it will be present in eternity. So in the rest of the chapter Paul shows us

3

THE EVERLASTING WORTH OF LOVE

Paul swings into the third part of his psalm of love with "Charity never faileth," or "Love never ends" (v. 8a RSV). The love that bears all things also outwears all things. It has everlasting worth. "All things else have but their day, God's great love abides for aye" applies also to Christian love. It is a part of heaven here that we shall have in full measure there. While other things are left behind at death, love accompanies the Christian to his blessed eternity.

"But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (v. 8b). The great spiritual gifts that benefit the church, of which men are often so proud, shall cease and pass away. In their extraordinary manifestation in the primitive church they have already passed away, and all our theological acumen and

breadth, our oratory and church activity, are only temporary things to foster faith, love, and hope, the abiding treasures.

Our present knowledge and exposition of the written revelation of God is transitory because it is imperfect, fragmentary, partial, as were the extraordinary knowledge and prophetic powers of the apostle's day. We do not have the full knowledge of the things of our God, we do not see how many things fit together, nor can we explain all apparent discrepancies. The light of heaven, where knowledge by the Word is changed to sight, will be much brighter. Dawn will be followed by noonday. "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

This fact is illustrated by two examples from life. V. 11: "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." Through the transition from childhood to manhood there takes place the abolition of the partial by the perfect in speech, in disposition and aim, and in mental activity. Our knowledge and understanding, too, is to be different. The second example is v. 12: "For now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as also I am known," RSV: "Now we see in a mirror dimly." The ancient mirrors of polished metal did not reflect one's image so plainly as when men looked directly on one's face. So our present knowledge of God and salvation by means of the Word is not direct sight, and many things remain indistinct and puzzling. Seeing face to face is immediate knowledge, the most perfect knowledge possible for a creature.

Having shown these highly prized gifts to be temporary, Paul now returns to the thought: "Charity never faileth." RSV: "Love never ends." But he predicates the same enduring quality also of faith and hope.*

*He comes to this conclusion, *now, so*; we understand the "And now" in v. 13 to mean *but now*, or *so* (RSV). "And now abideth faith, hope, charity, these three; but the greatest of these is charity." We are aware that many great scholars since Chrysostom, including Luther and C. F. W. Walther, have taken Paul's adverb of time, *vivī*, literally of time. Taking it in the temporal sense, they understand Paul to mean that faith, hope, charity abide for the present time and that love alone remains to eternity. For that reason they believe love to be the greatest. We, nevertheless, incline with Irenaeus, Meyer,

These three remain forever. Saving faith will remain with us into eternity. We are forever given to believe ourselves to be the redeemed by the blood of Christ, and never will we stop singing the new song "Thou wast slain and hast redeemed us to God by Thy blood." In this form, faith abideth forever. And hope will never end in the enjoyment of things hoped for and in looking from one glory to another. And love in its beautiful perfection will also be the everlasting nature, the continual image of the God who is Love.

It is difficult for us to think of these excellences as abiding because they are so imperfect in our life. Stoeckhardt meets this difficulty by saying: "The apostle does not say of these three, that we believe in part, hope in part, love in part. Faith, also weak faith, although it may know God in part, still as *fiducia* grasps the whole God, the whole Christ, the whole salvation and forgiveness. And though hope may see only rays of the future glory, it still has the entire future world for its object. And love touches the entire God, not just a part of Him."

And love is the greatest even of these three greats. No one ever stressed justification by faith alone more than Paul. But here he is speaking of excellences of Christian life and activity, and among these love is the greatest. Faith is great, but its goal is love. Besser says: "Faith grasps eternal life, but love is eternal life. For God is Love; therefore it never ends, and is the greatest."

The chapter is a great appeal for Christians to have and exercise love. Without love our Christianity would be a soulless thing; with it, it is sublimely beautiful. By living in love we are living and learning to live more fully in a prelude of heaven's life itself.

While living as Christians we should love, and while desiring the better gifts for service, while trying to build the church, also while fighting the battles of the church within and without, "Follow after charity" — "Make love your aim."

Chicago, Ill.

Stoeckhardt, Engelder, and others, to take the $\nu\upsilon\iota$ $\delta\acute{\epsilon}$ as a conclusion. Lenski says: "But now, considering all the gifts that shall be put away completely . . . these three remain, and not merely one of them." So also the Lexicon by Arndt and Gingrich recognizes that while $\nu\upsilon\iota$ is primarily an adverb of time, it is also used "with the idea of time weakened or entirely absent — $\nu\upsilon\iota$ $\delta\acute{\epsilon}$ but now, as the situation is Rom. 7:17; 1 Cor. 13:13; 14:6."

HOMILETICS

Outlines on the Nitsch Epistles

SIXTH SUNDAY AFTER TRINITY

ROM. 10:11-18

There was once a universal language. Sin caused the confusion of tongues. Unsuccessful attempts have been made to produce once again a universal language in order that man not only might easily communicate with all peoples of the world but also might, particularly through one language, establish a feeling of brotherhood (Esperanto). In the beginning there was only one race. I don't suppose we shall ever know how the various races came into being. There are those, however, who feel that the time will come when at least in the United States we shall through intermarriage have but one race. The efforts to establish a world government, one culture, and one economic system. Communistic ideology. No matter what language you speak, of what race or nationality you are, there is one glorious, universal force that can unite all people. It is the religion of our Lord Jesus Christ.

The One Glorious, Universal Religion

I. There is one universal need

This burden of man's universal need was Paul's chief concern. God has concluded all men under sin, for all have sinned and come short of the glory of God. There is no difference. Whether Jew or Gentile—those who have had the divine revelations or those who have lived with nothing more than their natural moral instincts and sin-tainted conscience—all alike stand in the need of salvation.

II. There is only one way of salvation

A. V.11: The Scripture-substantiated religion knows of but one way of salvation for Jew or Gentile, namely, through Him who alone is the Truth, the Way, the Life, Christ Jesus, our Lord. His salvation is universal in character.

B. This salvation is by grace alone and is appropriated only by faith in the Savior. (V.9)

III. *The saving faith is very simple*

A. A sincere, childlike confidence and trust.

B. Such faith will always find expression through joyful confession of the mouth. This faith is not complicated or abstract. It is centered in a person, Christ Jesus, crucified and resurrected.

IV. *This faith is produced through preaching of the Word*

A. This faith is not bestowed on sinful men through wishful thinking. It comes as a result of a joyful proclamation of the saving message. Through the preaching of this Word the Holy Spirit bestows the faith.

B. It therefore behooves those who have the faith to confess it boldly that by such confession others might be led to the same faith.

C. This is the church's mission.

V. *It is obvious, therefore, that this salvation is for all*

All are sinful. All are loved by the same Lord, with the same love, even unto death, the death of the cross. There is only one way of appropriating this glorious salvation—faith. There is only one way that the Spirit of God operates in the hearts and lives of all men—the glorious Word. There can be but one conclusion—the glorious, universal religion is for all without distinction.

Concl.: A. How comforting this must be to all of us! Not one of us is excluded from the saving grace in Christ! Salvation is for all who call upon Him, Jew or Gentile, white or colored, etc.

B. Such a glorious, universal religion must be a powerful uniting bond. It wasn't easy for Paul, with a long Jewish tradition of isolation, prejudice, and feeling of superiority, to come to this conviction. As a typical Pharisee he, too, felt that every Samaritan has a devil. As the heir of generations of teaching he despised every Gentile, making the word synonymous with "sinner." And yet this glorious, universal religion of God's impartial love in Christ made him lose all feeling of racial or social prejudice. Today every Christian must once again rethink, restudy, reapply, and reappraise the one glorious universal religion.

Minneapolis, Minn.

FREDERICK E. GESKE

SEVENTH SUNDAY AFTER TRINITY

1 Tim. 1:12-17

Going to talk about sin and grace today. That topic too prosaic, dull, uninteresting? You can afford to let your thoughts make hasty exit from the church, for you have heard this topic propounded so often before? Not at all! You need to learn, better and better, how to deal with sin, the number-one enemy of your soul. And you need to understand better and better the greatness and the glory of the grace of Christ, for until you have grasped the magnificence of His mercy, you have not learned half of the fullness of the love of God for you.

Where Sin Abounds, Grace Abounds Much More

I. *Sin needs to be dealt with*

A. It needs to be acknowledged

1. Paul was sensitive to sin. Could not forget his sins, even after Christ had forgiven them. V.13a: "Blasphemer": railed against Christ; spoke against the name of Christ. "Persecutor": "breathed out threatenings and slaughter against the disciples of the Lord" (Acts 9:1). "Injurious": insolent; treated others outrageously and spitefully.—V.13b: "Chief": foremost.—V.13b, no excuse. Merely means by these words that he had not committed the unpardonable sin against the Holy Ghost.—Compare also Eph. 3:8, where Paul, acknowledging his sin, calls himself "less than the least of all saints."
2. We need a sharpened sense of sin. Acknowledge sin, like Paul. Many have such a faint sense of sin. Modern man gives sin a more attractive title: inhibition, complex, perversion. Sin due to evolution (it is said), to the legacy of the jungle, for which man cannot be held responsible. Not even a sense of guilt today in regard to gross sins. When will men acknowledge a sense of sin in regard to "lesser" evils: unkindness, pride, the unforgiving spirit, failure to do our duty to those who pay us to do it, the neglect of the suffering, causing the weak to stumble? —Need to acknowledge sin. Need to acknowledge like Paul: I have been a man of unclean lips, of vengeful temper, of mean envy, of base desire. Need to make a perfectly honest, manly claim to our sins and say, "I did it." When we thus deal with sin—ready for the Gospel and its powerful grace.

B. It needs to be brought to the Cross

1. Only one thing to do with sin after acknowledging it. Confess it, repent of it, take it to the Cross. Paul did.
2. Only one way out for us: penitence, confession, forgiveness. Ps. 51:17.

II. *Grace needs to be understood*

A. Paul knows it well and talks about it

1. "but I obtained mercy" (v. 13). Paul never could get over that overwhelming fact. — Note the "before and after" contrast brought out in this verse. — Here compare today's Epistle (Rom. 6:19-23), which also describes the "before and after" in a Christian's life. — So astounding is the mercy of Christ that, despite his dark past, Paul is appointed by the Lord to service in the holy ministry, v. 12. (Cp. Eph. 3:8b)
2. "grace . . . was exceeding abundant" (v. 14). Grace had to stretch far to reach Paul the persecutor. — Eph. 1:7 ("riches of His Grace"); 2:7 ("exceeding riches of His grace"); Phil. 4:19 ("according to His riches in glory"). Cp. Ps. 108:4; Micah 7:18.
3. "faithful saying" (v. 15). The all-important saying is announced, like heralds announcing the approach of an important person. And what is this all-important pronouncement? Grace for sinners!
4. "all long-suffering." Grace, magnificent grace, is slow to anger and suffers long (Is. 48:9; 54:8; Joel 2:13). Compare the long-suffering of God with the people before the Flood. Also see Luke 13:7-9. — This long-suffering, Paul says, is a "pattern" (v. 16b). Future believers are to see in Christ's dealings with Paul the exact pattern of the long-suffering which they might expect for themselves.

B. Paul sings about it

1. Doxology (v. 17); Rom. 11:36; 16:27; Gal. 1:5; Eph. 3:21).
2. We do well to extol the glory of God's grace. Stand in awe of it: sinners, yet obtaining mercy! Sing the praises of His love, Rev. 1:5b, 6. (This quote also serves as the *conclusion* to the sermon.)

Collinsville, Ill.

THEO. TEYLER

EIGHTH SUNDAY AFTER TRINITY

ROM. 11:11-21

(Purpose of the sermon: To show that we must maintain a high personal appreciation of our salvation so that it may have a proper effect upon our attitude and life.)

How much is it worth? What is its value? These are questions which we are asking all the time in countless ways and about countless things in our daily lives. Many things we discard and cast aside because we no longer see or appreciate their value. From time to time our sense of values has to be straightened out and realigned. It gets all lopsided and distorted. New and different values intrude to crowd old values into the background. The things which we value have a tremendous effect on our lives. They influence our attitudes and our conduct.

True as this is in the field of the material and transitory things in life, it is much more true in the field of spiritual things, particularly those things essential to the salvation of our souls. How much do we really appreciate the fact that we know that there is salvation for us? What price tags do we really place on the things which go together to make us sure of our salvation? How do these things influence our attitude and conduct from day to day? It is thoughts such as these which should engage us in relation to the text before us. Perhaps we can set forth the strong truths which the apostle Paul here presents when we discuss the theme:

The Highest Evaluation of Our Personal Salvation

I. *Are we sure that our personal salvation is as valuable and important to us as it should be to all men everywhere?* (Vv. 11-14)

A. God's deep concern involves and includes all men in the plan of salvation. God could not, and would not, exclude or leave anyone out. Unless we take the same attitude that God takes toward all men, we cannot have the proper evaluation of our own personal salvation.

B. Paul's great personal objective and goal in life was to be instrumental in bringing salvation to as many as possible. He was concerned about the Gentiles as a "special messenger" to them. Still he employed every agency and opportunity to bring salvation to his own people, the Jews. Unless we keep in mind that our highest Christian objective in life must always be to bring salvation to men everywhere, we really do not have the highest appreciation of our own salvation.

II. *Are we sure that we have personally shared in all its rich benefits?*
(Vv. 15-20)

A. There is no question but that the blessings of salvation available for all really belong to each individual believer. Actually we should always feel that God would have provided salvation in its perfection, with all its benefits, if we personally had been the only sinners on earth.

B. We should constantly think of all the benefits which salvation has supplied so that we remember its source in the grace and love of our God in Christ Jesus. We have reconciliation. We are holy. We have laid hold upon the riches of divine grace. Surely we should give the most earnest thought each day in our lives to the personal manner in which all these benefits have come to us. This should keep our evaluation of our personal salvation at the highest level.

C. We should never lose sight of the means which God has used and employed to make these things available to us personally. Paul interprets the manner in which the Gentiles had received the benefits of salvation in the light of what God had done to make that possible. A Christian should ever and always think earnestly of the things which have come to pass in his life to give him the benefits of salvation which he enjoys so that he may be sure that he really possesses all these things as his very own. We treasure our own personal possessions most. The personal assurance that salvation really belongs to us leads to high evaluation.

III. *Are we always very deeply concerned that it shall not be taken away from us?* (Vv. 18-21)

A. It was taken away from the Jews at Paul's time. Unbelief took hold of them. They trampled salvation in Christ underfoot. They resisted the Holy Ghost. The cross was a stumbling block to them. How easy it is for faith to change to unbelief! What forces there are round us all the time to corrupt our faith into rank unbelief! We see much evidence of the fact that people who once believed did not appreciate their salvation enough to be on guard against those things which could take it away from them.

B. We ought to maintain a spirit of real humility so that we may not take any credit for the things which make us what we are. The danger of pride and boasting are always present in us. We like to look at others who have lost what we have and boast about the reasons which make us what we are. Boasting, pride, self-righteousness—

these are the things which change our sense of values when it comes to salvation.

C. We should never lose sight of the stern attitude of God over against those who have received the blessings of salvation at His hand but do not appreciate them. He wants all to be earnest about keeping salvation. He doesn't want anyone to treat it with disrespect or lack of appreciation. Take heed lest He "spare not thee." When we look at our salvation from God's vantage point we ought to maintain an earnest spirit of appreciation of God's grace and ever place the highest value on it.

Concl.: When we prize something we show it even in small things. How does your life and mine show that our own personal salvation is our chief and deepest concern? Much opportunity for practical applications here at the end drawn from the three parts.

St. Charles, Mo.

ERICH V. OELSCHLAEGER

NINTH SUNDAY AFTER TRINITY

ROM. 11:25-32

O Christian, View the Jew Without Pride!

I. *Know his mystery and have hope (vv. 25-27)*

A. *The mystery that Jews will be converted until the end of the world.*—Paul devotes Rom. 2; 3; 9—11 to the Jews. He is interested in them and does not want the Gentiles to feel proud over against them. Here he reveals the mystery that Jews will be converted until the fullness of the Gentiles comes in, which means to the end of the world. Hence there will be Jews until the end of the world. (Luke 21:32.) No doubt Paul speaks of mysteries because people were acquainted with the mystery religions. His mysteries were always revealed ones. The mystery that Jews will last until the end of time and that some of them will be converted is strange. Lewis Brown, in *How Odd of God*, describes this as follows: "We Jews are very few in number. We make up less than one hundredth of the world's population. Yet . . . we seem to glut the earth; you see and hear of us everywhere. And this obtrusiveness on our part disturbs you . . . It is strange enough that we should have been able to survive at all. But that we should have actually thrived — that smacks of black magic."

B. *The hope this mystery gives.*—It is not useless to do mission work among Jews. In *The Relations of Christians and Jews in Western*

Civilization, 1958, Reinhold Niebuhr says there really is no difference between Jews and Christians. He says Christians should stop trying to convert the Jews. He has lost hope. Arthur U. Michelson was once a prominent lawyer and judge in Germany. He and his wife were converted to Christianity. He had been a strict Jew. He came to this country and established a Hebrew-Christian Church in California. He started broadcasting over the country and won many Jews to Christ. Jacob Rosenthal was converted to Christianity, and his wife left him. A New Orleans Jewish butcher almost killed him with a meat cleaver. But he himself helped win over 500 Jews to Christ. There are as many Jews brought to Christ proportionately as Christians are made out of Gentiles. We believe the "all Israel" in v.26 supports this hope. It refers to all those who will be saved, not to the conversion of the entire nation. That means many Jews will yet be saved. May we not neglect Jewish missions.

II. *Know his blessing and be thankful (vv. 28, 29)*

A. *The blessings of the Jews.*—It is admitted there are many vices among the Jews. They bring discrimination upon themselves. They often construe love to mean only love to fellow Jews. But they have great blessings (cf. Rom. 3:2; 9:4, 5). Christ came from them. Among them are chosen ones. They had, and have given us, the Law and the promises. Edersheim, the great commentator, was a Christian and Jew. So was Neander, the church historian. Paul says the Gospel is meant for them, too. God can never repent of these blessings. The Jews may turn from them, but they still are there for all who penitently receive the Gospel.

B. *How these blessings should develop thankfulness.*—Thankfulness is a vital, Christian virtue. We learn thankfulness from the Gospel. We learn it also from Jews who believe.

III. *Know his mercy and be repentant (vv. 30-32)*

A. *How God shows mercy to Jews and Gentiles.*—God had mercy on Gentiles through the disobedience of the Jews. Now the mercy of the Gentiles brings the Gospel to the Jews. We do not bring the Gospel by discriminating against them or by emphasizing their vices and curse. One reason the Jews are so hard to convert is the lack of mercy on the part of the Gentiles, the discrimination and persecution inflicted on the Jews.

B. *Importance of repentance in our attitude to the Jew.* — We must repent of our sins against the Jews. God has concluded all in unbelief; both Jew and Gentile. That should make us repent instead of being proud. We show unbelief when we despise the Jews. In Spain there are Jews who have been Christians for centuries and yet are discriminated against. They are called *marranos*, "swine." They had to wear special badges in 1562 and were kept out of the universities in 1630. Jews know of this. No wonder they do not want to become Christians. We win them by mercy.

Too often our dealing with Jews is along lines of tabloid thinking. We want to put them in a certain category because that is easier for our mind to do and we find it appeals to our pride. Instead, we should treat them with mercy, thankfulness, hope, as individuals. They can be saved.

Caldwell, Idaho

WALTER LANG

BRIEF STUDIES

THE ORIGIN OF SPECIES

This year marks the centennial of the publication of Charles Darwin's *Origin of Species*. The anniversary has already been observed by the publication of several books and of numerous magazine articles. The Everyman's Library edition of *The Origin of Species* (New York: E. P. Dutton and Co., 1956. 487 pages. Cloth. \$1.85) provides a well-bound and economical edition for those desiring to read Darwin's epic of evolution in this its centennial year. However, this reprint of *The Origin* is deserving of particular attention because of the introduction by W. R. Thompson.

W. R. Thompson is director of the Commonwealth Institute of Biological Control, Ottawa, Canada. His introduction to the reprint of Darwin's classic is unique inasmuch as Thompson did not content himself "with mere variations on the hymn to Darwin and Darwinism that introduces so many textbooks on biology and evolution, and might well be expected to precede a reprinting of the *Origin*" (p.vii). In fact, Thompson has produced a scholarly and penetrating analysis of the failings not only of Darwin's theory but of modern neo-Darwinism as well.

It is seldom that one finds a modern scientist so willing to expound his misgivings concerning the dogma of evolution. Thompson states: "I happen to believe that in science heresy is a virtue and reaction often a necessity, and that in no field of science are heresy and reaction more desirable than in evolutionary theory." (P.vii)

Thompson's introduction presents Darwin's fundamental theory in lucid fashion. He then demonstrates that Darwin did not prove that species had originated by "natural selection." Moreover, modern studies on heredity have undermined the Darwinian position. Neo-Darwinians have turned to modern mutation theory as a mechanism of evolution. But Thompson rejects mutations as a means of explaining how all living species might have evolved. He condemns them as being in general "useless, detrimental, or lethal." (P.xii)

Thompson also criticizes arguments for evolution based on rudimentary organs, homology of structure, and biogenetic law.

According to Darwin's theory, one would not expect to find a persistence of common fundamental structural plans in living things, yet this is just what we do find. Thompson states, "Taking the taxonomic system as a whole, it appears as an orderly arrangement

of clear-cut entities which are clear-cut because they are separated by gaps" (p. xvi). Thus the phyla, classes, orders, and families have definite and fixed characteristics. It is in the small groupings of the genera and species only that classification is sometimes uncertain. (This is precisely what we would expect on the basis of Scripture's statement that living things reproduce after their "kind.")

Darwin was conscious of the lack of historical vindication for his theory. Chapter X of the *Origin* bears the title, "On the Imperfection of the Geological Record." Thompson observes that a century of paleontological research has not materially altered the picture. "The modern Darwinian paleontologists are obliged, just like their predecessors and like Darwin, to water down the facts with subsidiary hypotheses which, however plausible, are in the nature of things unverifiable." (P. xix)

Thompson's evaluation of Darwin's influence on science is not the propagandistic hymn of praise so often heard. He admits that the *Origin* stimulated biological study, but charges that its false concepts produced much time-wasting research devoted to the "production of unverifiable family trees" (p. xx). Mendel's work on heredity, first published in 1865 and rediscovered in 1900, was much more significant.

A further criticism of Darwinism is that it produced "the addiction of biologists to unverifiable speculation" (p. xxi). Thompson also laments the reluctance of many evolutionists to enlighten the non-scientific public concerning the widespread disagreements that exist among workers in the field. "This situation, where scientific men rally to the defense of a doctrine they are unable to define scientifically, much less demonstrate with scientific rigour, attempting to maintain its credit with the public by the suppression of criticism and the elimination of difficulties, is abnormal and undesirable in science." (P. xxii)

This excellent critique of Darwinism and modern neo-Darwinism ends with the observation that the "doctrine of evolution" has a strong anti-religious flavor. Chance supplants God in the direction of life and living things. "It is clear that in the *Origin* evolution is presented as an essentially undirected process. For the majority of its readers therefore the *Origin* effectively dissipated the evidence of providential control." (P. xxiii)

Both theologian and scientist will understand Darwin's doctrine of evolution better because of W. R. Thompson's penetrating and courageous introduction to this reprint of *The Origin of Species*.

PAUL A. ZIMMERMAN

THEOLOGICAL OBSERVER

SOME EARLY PHILISTINE HISTORY

Under this heading Dr. G. A. Wainwright in *Vetus Testamentum* (January 1959) supplies additional evidence to his theory, presented in *VT* vi (1956), that Caphtor, the homeland of the Philistines, was in Western Cilicia, known also as Cilicia Tracheia, from where they poured over the Levant to be repulsed by Rameses III about the year 1162 B.C. and finally to settle in Philistia on the coast of Palestine. In the present article he endeavors to show, in particular, that the Philistines were Illyrians, related to the Dardanians, who are mentioned in the Egyptian records, since they belonged to a confederacy defeated by Rameses II at Kadesh, c. 1285 B.C. Strange to say, they may be linked with the Trojans as Allies. Maintaining that the Philistines were Indo-Europeans, he points out that Achish, the king of Gath, is written by the LXX Ἀχχούς, and this name he connects with Anchises, the father of Aeneas. He, moreover, suggests that the "golden mice" were sacred in the Troad to Apollo Smintheus, a god who sent disease and whose name was of pre-Greek origin. Again, the Philistines fought three men in a chariot as sometimes did the Trojans. So also Goliath's challenge to single combat is reminiscent of the heroes at Troy. While these and other evidences may not be convincing, the writer's investigation is an interesting attempt at finding out who the Philistines really were. The Bible mentions them 286 times and their land 8 times. C. R. Conder in the *International Standard Bible Encyclopaedia* reaches the conclusion that all monumental notices of the Philistines agree with the O.T. statements which make them a Semitic people who had already migrated to Philistia by the time of Abraham. Supposed discrepancies are due to mistakes made by modern archaeologists.

JOHN THEODORE MUELLER

THE HISTORICAL ELEMENT IN THE FOURTH GOSPEL

Under this heading Prof. F. C. Grant of Union Theological Seminary, in *Religion in Life* (Winter 1958—59), maintains that recent archeological discoveries do not discredit the dating and interpretation of the Fourth Gospel current a generation ago. Comparing recent standard works on the Fourth Gospel with the Qumrân Scrolls, he finds himself at variance with the modern early dating of John's Gospel and reaches the conclusion that "the Dead Sea Scrolls do not shed much light upon the Gospels—including John—or upon the life and teaching of

Jesus." Yet they are not without value, for "they help us to realize more fully not only the great varieties in outlook to be found within first-century Judaism, and its penetration by the widespread and popular dualistic Oriental syncretism of the age, but also for the fatal political situation, from which the Qumrân monks had fled but which no Jew could escape anywhere. For eventually it overtook and destroyed not only the Jewish state and the Holy City and the sacred temple but even the remote wilderness refuge at Khirbet Qumrân." Concerning the parallels between the Dead Sea Scrolls and the Gospels he comments: "Nor must the parallels, few though fairly close as they are, close our eyes to the vast gulf which separates the Dead Sea Scrolls from the Gospels, chiefly in ethical outlook." Another comment reads: "One wonders if those who are waving banners for a 'revolution in New Testament study' (in consequence of the Qumrân finds) have ever worked through, page by page and reference by reference, such a commentary as Walter Bauer's in Lietzmann's *Handbuch zum Neuen Testament*. If one does this, it will be evident to him that the parallels found in the Dead Sea Scrolls are only a few more among hundreds, and not very close ones at that. We already knew many which are far closer than any thus far discovered at Qumrân."

JOHN THEODORE MUELLER

LUTHERAN SEPARATION—THE OHIO STORY

Under this heading Dr. W. D. Allbeck, professor of historical theology at Hamma Divinity School, presents the geographical, linguistic, and doctrinal problems which Lutheranism faced in Ohio before, and especially after, 1818, when the Ev. Luth. Synod of Ohio and Neighboring States was organized. The geographical difficulties led the synod to be subdivided in 1831 into an Eastern and a Western District, of which the larger body became known as the Joint Synod of Ohio. In this church body a major tension was confessional, some pastors favoring the interconfessional position of the union church in Germany, while others strongly preferred firm adherence in doctrine and practice to what was called confessional Lutheranism. The first party separated to form the short-lived Tuscarawas Synod, while the second ultimately joined the Missouri Synod. The Joint Synod, however, continued, but was soon faced with the question: "What synods are Lutheran?" The answer was to include a condemnation of the General Synod, but this action the Joint Synod was reluctant to take. There was also a demand that the formula of administration in the Lord's Supper be amended by omitting the words: "Jesus said." The English liturgy, issued by the Joint Synod in 1830, used the words: "Take

and eat, this is the body of Christ." But the German liturgy adopted in 1842, in co-operation with the Ministerium of Pennsylvania and the New York Synod, read: "Jesus said, Take and eat, this is My body." The Joint Synod rejected this demand and also passed by with no action a demand that ordinands be required to pledge themselves to all the Lutheran Confessions. While the Joint Synod had no sympathy for the General Synod, it regarded these as demands of extremists. But a few years later the Joint Synod insisted on the Lutheran rather than the Union formula for distribution on the grounds that most of its pastors were using it. In the closing paragraph the author of the well-written article says: "The Joint Synod, standing between the General Synod and the Missouri Synod, considered itself holding the middle ground between 'pseudo-Lutheran' and 'ultra-Lutheran' . . . And though through the years both extremes have moved toward the center, there is still enough heritage of the sentiments of the past to perpetuate Lutheran separation in America."

JOHN THEODORE MUELLER

BRIEF ITEMS FROM RELIGIOUS NEWS SERVICE

Chicago.—Representatives of three merging Lutheran bodies forming The American Lutheran Church voted here to request the new denomination at its constituting convention next year to declare altar and pulpit fellowship with the Lutheran Free Church, which has remained out of the union. A resolution adopted by the Joint Union Committee of the three groups said that the merging churches have had fellowship with the Free Church since 1930 and that "there is a mutual willingness and expectation that such relations will continue."

The American Lutheran Church, with a 2,000,000 membership, is being formed through the union of the American Lutheran Church, Evangelical Lutheran Church, and the United Evangelical Lutheran Church. It will hold its constituting convention at Minneapolis, Minn., April 22—24, and begin functioning by Jan. 1, 1961.

Participation in the merger has twice been rejected by the Free Church by narrow margins in congregational referenda. The union question, however, is expected to be considered again by the Free Church at its annual conference in 1961.

Church bodies in agreement on all major points of doctrine who maintain altar and pulpit fellowship permit their pastors to exchange pulpits and their communicants to receive Holy Communion in one another's congregations.

Chicago.—A University of Chicago theology professor and Bible expert said here that the so-called Gospel of Thomas, containing 114

sayings attributed to Christ, was "compiled in antiquity" by members of a non-Christian sect called the Naassenes. Dr. Robert M. Grant said he based his contention on the similarities between the writings of the Coptic-language manuscript and those of the Naassenes, whose name is derived from the Hebrew "Naas," meaning "snake."

For instance, he said, there's a saying found in both sources that begins: "In the days when you ate the dead. . . ." This is an unlikely quotation to attribute to Jesus, he pointed out.

Discovery of the "Gospel of Thomas" was reported recently by Dr. Oscar Cullmann, visiting professor from the Sorbonne in Paris at Union Theological Seminary in New York. He said the manuscript was found in a tomb in upper Egypt in 1946 and is comparable in importance to the Dead Sea Scrolls and of great significance to students of the New Testament. Dr. Cullmann also said the document includes hitherto unknown sayings of Christ, along with "obviously Gnostic material." He did not attribute its source to the Naassenes.

In questioning the authenticity of the gospel as a "truly Christian writing," Dr. Grant said the Naassenes were a Gnostic sect which sought to include Christianity "in a speculative philosophic synthesis of religion, philosophy, ascetic ethics and various mystic rituals." He said Christianity was just one element among many others in the Gnosticism movement.

Dr. Grant said the Naassenes had a habit of borrowing what they wanted from the New Testament, mixing portions of the Scriptures to suit their purposes and adding their own ideas. "New documents are always exciting," he added, "but in the long run they are not necessarily important."

New York.—A committee of 10 clergymen and physicians has been appointed by the United Lutheran Church in America to study "the entire field of anointing and healing." A report on its study will probably be made by the committee at the 22d biennial convention of the church at Atlantic City, N. J., Oct. 13—20, 1960.

Selected by the church's executive board, the committee was named in response to a directive of the 1958 convention of the church at Dayton, Ohio. A resolution at that convention noted "there is widespread interest in the field of anointing and healing" and "there are many questions in the mind of the church relative to this subject."

New York.—The first Chinese-American pastor in The Lutheran Church—Missouri Synod was ordained at True Light Lutheran Church here. He is 27-year-old Dwight Ong, who was graduated last year from the denomination's Concordia Theological Seminary, St. Louis, Mo.

Born in New York, Mr. Ong has been a member of the True Light Congregation in Chinatown for more than 20 years. He has been assigned to Immanuel Lutheran Church, Burns, Wyo.

Vatican City.—Thousands of Rome motorists knelt beside their trucks and automobiles in St. Peter's Square to receive a blessing imparted on them and their vehicles by Pope John XXIII. Joined by a huge throng of pilgrims, the drivers heard a brief talk in which the pontiff called for greater "discipline on the roads" to reduce the increasing number of traffic accidents in Italy. Pope John spoke from an open window of his private study on the third floor of the Vatican Palace. The motorists had previously held a rally at the Coliseum and attended Mass at the nearby church of St. Francis of Rome, a 15th-century mystic whom many of Rome's motorists regard as their patron.

The drivers' vehicles were also blessed by Domenico Cardinal Tardini, Vatican secretary of state, at the Coliseum rally. Every year before Easter the Rome Automobile Club asks a cardinal to bless its members' cars. This year the Pope gave an additional blessing. Among the vehicles blessed were municipal fire engines which were driven in the long cortege of trucks and automobiles that drove across the city from the Coliseum to St. Peter's Square. Firemen rode atop their ladders as the sound of sirens and horns resounded through the Sunday streets.

BRIEF ITEMS FROM NATIONAL LUTHERAN COUNCIL

New York.—Lutheran bishops of Denmark, Norway, and Sweden expressed their views on Pope John XXIII's call for an ecumenical council, in a recent news release received here from the Northern countries. According to the report, the pope's announcement has caused considerable attention and has been widely commented on in the Scandinavian countries.

Bishop H. Fuglsang-Damgaard, bishop of Copenhagen and primate of the Church of Denmark, was quoted as saying: "So often—and rightly—we have expressed regret that the Roman Catholic Church does not take part in the ecumenical co-operation that we cannot but feel joy at the spreading of the ecumenical idea. For this reason I consider the action of Pope John XXIII a step forward. During his short papacy he has shown a democratic and popular understanding, and this fact further supports the hope that real debates are contemplated and not just a dictate from Rome. The initiative of the Pope opens up new perspectives and may become an important step on the road toward the unity of the church."

The *Kristeligt Dagblad*, Copenhagen, described the action of the

pope as "an epoch-making step meriting attention and eager anticipation." It expressed doubt, however, that Rome will be able to yield an inch with regard to the infallibility of the pope and to the pope's being a successor to St. Peter and the 'Deputy' of Christ."

The primate of the Norwegian Lutheran National Church, Bishop Johannes Smemo, Oslo, was reported as commenting: "Certainly we must appreciate this step although it still remains to be seen what it may lead to. We all know the dogma of the infallibility of the pope. In advance it seems inconceivable either that the Orthodox Church will acknowledge this dogma or that the Roman Church will abandon it. Consequently, I am rather doubtful about a successful outcome. The Evangelical Church will never acknowledge any other highest authority than Holy Scripture."

The Christian daily paper in Oslo *Vårt Land* felt that the step taken by the pope must be regarded, among other things, in relation to the importance of the ecumenical movement in our time. However, it considers the possibility of a reunion between Roman and Orthodox Catholicism to be very slight.

Bishop Bo Giertz of Gothenburg, Sweden, who is second vice-president of the Lutheran World Federation, described the decision by the pope as a milestone in church history. "It is particularly interesting," he pointed out, "that, to all appearances, Pope John XXIII is going to reintroduce the old democratic procedure according to which participants in the council may vote about the problems dealt with without restrictions and decide on matters by ballot. If Rome should consent to ecumenical co-operation it would mean new possibilities, but it is still too early to predict what such an ecumenical council might amount to."

Geneva.—The fate of the Lutherans' famed Augusta Victoria Hospital on the Mount of Olives in Jerusalem is hanging in the balance. Its future as the largest medical center in western Asia depends on what the United Nations decides to do for Arab refugees in the Middle East after June 1960.

The Lutheran World Federation, which currently operates the institution with a UN subsidy, disclosed here that it is making no plans for the hospital until decisions are made about United Nations relief activity in Palestine beyond the middle of next year.

The mandate of the UN Relief and Works Agency, which provides a \$250,000 annual subsidy for Augustana Victoria, expires July 1, 1960. Whether or not UNRWA is continued beyond that date in its present form, the LWF's Commission on World Service is hopeful that UN support for the hospital will not be lost.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

LIFE CRUCIFIED. By Oswald C. J. Hoffmann. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1959. 123 pages. Cloth. \$2.50.

"The Christ, the Cross, and Your Modern Life" is the subtitle of this volume. It is an accurate summary. Written in the modern idiom, dealing with basic issues of life, the well-known Lutheran Hour speaker in Christocentric fashion sets forth the message of the Gospel and its meaning. He deals with loneliness and love, success and anxiety, for instance, and shows how the life and death and resurrection of the Crucified One apply. His illustrations are apt, well told, modern but not ephemeral, many of them retelling Bible happenings. Many of his sentences are almost aphoristic. In the 14 chapters or sermons of this work some of the major concerns of modern man are dealt with in terms of the age-old but ageless message of the Cross.

CARL S. MEYER

GROWING TOGETHER. Prepared by Edward C. May and edited by Robert Hoyer. A Teacher's Manual and Bible Discussion Guide for Adult Bible Classes, Course 11. St. Louis: Concordia Publishing House, 1958. Students' Text, 62 pages. Each 20 cents. Teachers' Manual, 62 pages. Each 50 cents.

The purpose of this 13-lesson course is to make those who are married happily married; to increase the happiness of those already married; and to bring together again those who are growing apart. The contents are, however, valid also for those who are preparing for marriage and for single adults who wish to understand better their place in a predominantly married society. Topics useful for couple groups will be found here too.

Teachers and members of Bible classes will appreciate the manner in which this course meets one of the major needs of our times by applying Holy Scripture to these fundamental and intimate relationships of life.

HARRY G. COINER

A NATURALIST IN PALESTINE. By Victor Howells. New York: Philosophical Library, Inc., 1957. 180 pages, with 13 drawings by the author, 29 photographs and one map. Cloth. \$6.00.

Sometimes sketchy and again detailed, this interesting volume is the result of a wide-awake naturalist's observations during his wanderings in the Holy Land from south to north and back again over a nine-month

period. As he goes along he discusses the lay of the land, the climate, the plants and animals, the fish and insects, the customs of the villagers in the hills and the nomads of the desert, all with the vividness and interest of the returned traveler telling his story to the folks back home. The book is written for the nonscientist rather than the expert naturalist, yet one expects that the trained scientist, too, will read it with considerable interest and profit.

ARTHUR KLINCK

CONCISE DICTIONARY OF JUDAISM. Edited by Dagobert D. Runes. New York: Philosophical Library, 1959. 237 pages. Cloth. \$5.00.

This book is designed to "acquaint the casual reader with the meaning of the basic concepts germane to Judaism in its religious, historic, and cultural aspects," and to introduce him to the philosophers and theologians who have played significant roles in the history of Judaism. The list of items covered displays amazing breadth, but significant omissions include Chayyug, who first sponsored the triliteral law, and Saul of Tarsus. Jesus of Nazareth, the greatest Jew of all, is dismissed with 22 lines, whereas Saadia, an ancient grammarian, receives 50. About 30 full-page plates adorn this quick reference book.

FREDERICK W. DANKER

BIBLE KEY WORDS. From Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament*. New York, N.Y.: Harper & Brothers. Vol. I, in four books, transl. and ed. by J. R. Coates, 1951. I: Love, xiv and 76 pages; II: The Church, xii and 75 pages; III: Sin, xiii and 96 pages; IV: Righteousness, xiii and 82 pages. Vol. II, in four books, transl. and ed. by J. R. Coates and H. P. Kingdom, 1958. I: Lord, xiv and 121 pages; II: Gnosis, xiii and 67 pages; III: Basileia, xiii and 61 pages; IV: Apostleship, xii and 76 pages. \$4.00.

In these two volumes the student will find some of the choicest discussions on some of the most significant New Testament topics. For more than 20 years Kittel's *Theologisches Wörterbuch zum Neuen Testament* has been the enjoyment of those who could read its technical German. Now some of its wealth can be shared by those who have looked wistfully at its locked treasure.

The selection of articles could not have been more judiciously made. Some of the most prominent Biblical scholars are represented in these pages, and the translating and editing is done in a fashion worthy of the material. The translators have attempted to recreate Kittel with a high degree of fidelity.

Their condensation of some of the verbose areas of the original is usually done without impairment of sense or loss of material content. At times, however, especially in the translation of Kittel's notes, they omit philological amplifications or references, which in the original contribute to greater clarity (cp., e.g., TWNT I, 270, note 8 with the discussion on "Sin," p. 6). The bibliographical material is not always so cogently placed as in the original, and we hope that transliteration of the Hebrew will be

discontinued in subsequent volumes. On the other hand the indexes of words and references following each article supply a distinct deficiency in the German. Nearly six huge volumes of the German Kittel have thus far appeared. These two composite English volumes represent only a small percentage of the total output. It is a beginning for which many will be grateful.

A broad theological range is here represented, but these two books may easily be your best book investment in 1959.

FREDERICK W. DANKER

ENCYCLOPEDIA OF THE PAPACY. By Hans Kühner. New York: Philosophical Library. 249 pages. Cloth. \$6.00.

Peter is the first pope listed; Pius XII completes the listings. The introduction deals with "The College of Cardinals and the Papal Election." Some notices are very brief, e.g., "Sixtus I, 115? to 125? Sixtus is also known as Xystus: nothing more is known of him" (p. 7). He's just a name on a list. Some of the longer biographies extend over four pages. This work will be useful to anyone who wants brief accounts of the popes in one handy volume. The viewpoint of the encyclopedia can be gotten from the concluding sentence (p. 137) in the biography of Alexander VI: "Alexander has again and again been cited as an argument against the papacy as an institution, but always on the wrong premises, for a papacy which could withstand a Borgia must be possessed of, and actuated by, higher forces than even this Pope was able to affect." CARL S. MEYER

CYCLOPEDIA OF WORLD AUTHORS. Edited by Frank N. Magill; Associate Editor, Dayton Kohler. New York: Harper & Bros., 1958. xii and 1,200 pages. Cloth. \$8.95.

Biographies of 753 authors, mainly of the Western world, from classical antiquity to the present time, with bibliographical notes, are found in this reference work. With each author is a list of his principal works and of translations (if made into English) of his works. This reviewer obviously has not read every entry. Those which he has read have impressed him with their reliability and clearness. It is difficult to understand why Martin Luther and John Calvin are not included; John Henry Newman is; Pierre Abélard is the first entry. This cyclopedia should prove highly useful in schools, at editors' elbows, in pastors' studies.

CARL S. MEYER

SOME THINGS WORTH KNOWING: A GENERALIST'S GUIDE TO USEFUL KNOWLEDGE. By Stuart Chase. New York: Harper & Brothers. 1958. 278 pages. Cloth. \$3.95.

Alongside the growing number of specialists today, Chase is calling for all educated people to be "generalists"—to have a core understanding of all of the disciplines of the mind. In this primer of world culture he

surveys the universe from the viewpoint of astronomy, anthropology, history, economics, and religion. Chase writes from a liberal frame of reference. The theologically oriented person will disagree not so much with given statements as with the essentially earth-bound frame from which Mr. Chase views all of life. One wishes that before he had written his chapter on religion he would have read as broadly in theology as he apparently had in the sciences and humanities. As with many otherwise broadly educated people, he cannot separate the concept of "religion" from that of "morality" and ethics.

DAVID S. SCHULLER

THE GOSPEL WE PREACH. Second Series. By Sixty-Five Lutheran Pastors. Edited by a Committee. Rock Island: Augustana Press, 1958. 345 pages. \$3.50.

With two exceptions these sermons are on texts from the Gospels (a previous volume with the same title was published in 1956) according to the Swedish Selections, which are the officially adopted series of the Augustana Evangelical Lutheran Church. The contributors are pastors of this church. They reveal a variety of method—meditative, analytical, doctrinal, expository, indirect as far as the text is concerned, topical. Application to the hearer would doubtless be more apparent, in many instances, if the reader could have been worshiping in the preacher's parish. This is good pastoral preaching, and the Cross is seldom submerged. Each reader will, according to his taste and need, find certain units especially moving.

RICHARD R. CAEMMERER

GIBBON AND ROME. By E. J. Oliver. London and New York: Sheed and Ward, 1958. vii and 198 pages. Cloth. \$3.50.

THE END OF THE ROMAN EMPIRE IN THE WEST. The Barbarian Conquests and the Transition to the Middle Ages: AD. 439—565. By Edward Gibbon. Edited by J. B. Bury. Harper Torchbooks. New York: Harper & Bros., 1958. xiii and 522 pages. Paper. \$1.95.

"Today Gibbon is read not only as an evocation of the past but as a history of the present." So Oliver states in his short but facile biography of the 18th-century English historian. Oliver has given us more than a biography, but the biographical predominates. To him Gibbon is more deist than skeptic, more concerned about government than religion, more pro-Roman than anti-Christian. Serene, calm, cold, more unified in the first three books of history with their theme about Rome than in the last three, which is the first full account of the Byzantine Empire in English, Gibbon remained always the doubter of motives and the master of an English style that has made his work endure.

The Harper Torchbook tells the story of Rome from the coming of Genseric the Vandal to the failure of Justinian to restore Rome's might. It is a reprint of Bury's edition, with the references to the 1909 edition conveniently given.

CARL S. MEYER

OUTLINES OF CHURCH HISTORY. By Rudolf Sohm. Translated by May Sinclair from the eighth German edition. Preface by H. W. Gwatkin. Introduction by James Luther Adams. Boston: Beacon Press, 1958. xx and 260 pages. Paper. \$1.95.

The first edition of Sohm's *Kirchengeschichte im Grundriss* appeared in 1887; the first English translation, in 1895. Sohm writes as a German Lutheran of the 19th century, presenting church history as part of general history, conditioned by his legal training. His judgments are worth noting, e.g. (p. 239): "But the hope of Protestantism lies, not in Union, not in organization, but in the gospel of justification by faith alone." His conclusion sentence reads (p. 254): "But one thing is certain: It is not our culture that will save us, but the Gospel alone." Even though this is a collection of essays, not a comprehensive outline of the history of the Christian Church—or because it is a series of essays—this paperback from the Beacon Press is highly welcome.

CARL S. MEYER

DER STIL DER JUEDISCH-HELLENISTISCHEN HOMILIE. By Hartwig Thyen (Forschungen zur Religion und Literatur des Alten und Neuen Testaments 65). Goettingen: Vandenhoeck & Ruprecht, 1955. 130 pages. Paper. DM 9.80.

This monograph compares the style of Hellenistic-Jewish homiletics with the style of the Stoic-Cynic diatribe. Since no synagog sermon has come down to us complete, the task is difficult. Thyen's foremost source is Philo's allegorical commentary on Genesis. He supplements this with other documents, some of which are early Christian (James, *Didache*, I Clement, etc.)

The synagog sermon is not a diatribe in form (p. 62). It uses the parenetic elements that are familiar from the diatribe, but in a unique way. Frequent use of the first person plural, the use of eschatology as a motivating force, the prevalence of *Haustafeln*, and the scheme of the two ways show distinctive elements among those that the diatribe shares with the synagog.

Certain other elements (greater frequency of imperatives) urge that one take the influence of the Septuagint, especially of the prophets, more seriously (cf. A. Wifstrand in *Studia theologica*, I, 170—182). Still the book has much of value, especially on the style of Philo. It has many misprints, is unindexed, but has an impressive bibliography.

EDGAR KRENTZ

OPERATION BIBLE STUDY. By Dorothy G. Haskin. Chicago: Moody Press, 1958. 128 pages. Paper. 35 cents.

THE WORD AND HIS PEOPLE: A BIBLE STUDY GUIDE. By Suzanne de Dietrich. Greenwich, Conn.: The Seabury Press, 1958. 32 pages. Paper. Price not given.

These two publications are additions to current Bible study literature. The first is a miniature Christian classic of the Moody Colportage

Library. It supplies the kind of simple but helpful information which young people and many adults seek concerning the origin, reproduction, transmission, and general content of Bible books. It also provides suggestions on ways and means of reading or studying the Bible. Reflecting conservative theology, the little book can be recommended for use in the reading libraries and book corners of congregations.

The second is a Bible study guide for adults which can be used with or without the reference text on which it is based, namely, *The Witnessing Community*, by the same author. In 12 topic outlines which require Bible overview from Genesis to Revelation, this booklet leads the student to search out the Bible message for us today, sets forth Christ as the Lord of world history as well as of the church, and challenges Christians to be messengers of reconciliation in a world of broken relationships, strife, and war. Study group leaders will appreciate the stimulation provided by the selected content and inductive method of this booklet.

A. G. MERKENS

PARTNERS IN EDUCATION. Parent Guidance Series No. 7. By eight authors, under the auspices of the Family Life Committee and the National Lutheran Parent-Teacher League. St. Louis: Concordia Publishing House, 1958. Paper. 60 cents.

Congregational strategy must place major emphasis on the home as the primary educational agency and as the organizing center of Christian parish education. A home characterized by a negative atmosphere, spirit, and life can only neutralize and nullify the efforts and dollars expended upon church schools.

This new study book in the Parent Guidance Series serves a real need. Its eight chapters of topic materials are of excellent content, well organized to stimulate interest and discussion, and they stress parental responsibility and co-operation with the educational agencies of the church. It can be recommended without qualification for personal reading, for use in parent classes or other group meetings, and in preparation for making personal calls upon children and parents. Every church library should contain a copy.

ALBERT G. MERKENS

THE FUNDAMENTALS FOR TODAY, ed. Charles L. Feinberg. Grand Rapids: Kregel Publications, 1958. Vol. I. 304 pages. Cloth. \$4.50. Vol. II. 657 pages. Cloth. \$4.50. Set of two volumes, \$7.95.

In 1909 a series of twelve booklets entitled *The Fundamentals* began to appear under the auspices of the Bible Institute of Los Angeles, Inc. The publication of the series was made possible by the generous gifts of Lyman and Milton Steward. More than three million copies of the booklets were distributed gratis to thousands of grateful recipients. The purpose of *The Fundamentals*, to which some of the best Bible scholars of that time dedicated their scholarship, was to curb the inroads of reli-

gious liberalism. The Bible Institute of Los Angeles, Inc., has republished *The Fundamentals* in a revised and up-to-date edition in a set of two volumes as a golden jubilee project. In this task Feinberg is being ably assisted by James H. Christian, Arnold D. Ehlert, Glenn O'Neal, and Gerald B. Stanton.

L. W. SPITZ

WAS IST KIRCHENGESCHICHTE? Maszstäbe und Einsichten. By Joseph Chambon. Goettingen: Vandenhoeck & Ruprecht, 1957. 164 pp. Paper. 6.80 DM.

Holy Writ is the golden key which God Himself gives us for unlocking the main door of church history, Chambon asserts, in which, as in a bank, the separate vaults must be opened with special keys. The master key is in the shape of a cross, for only Golgotha can identify and illumine the profoundest problems of church history. Thus, e.g., the church loses its dimensions when it is ready to compromise with the world. Again, the imponderables of church history must be faced honestly, hidden as they are in God, giving sorrow and joy.

A dozen lines cannot summarize the 13 chapters of an arresting presentation of ecclesiastical historiography. Chambon's presentation deserves serious study.

CARL S. MEYER

THE ILLUMINATED BOOK: ITS HISTORY AND PRODUCTION.

By David Diringer. New York: Philosophical Library, 1958. 524 pages. Cloth. \$25.00. Many illustrations.

No review can do justice to this book. As you turn its pages, you cannot but be impressed by the combination of scholarship, typography, and the binder's art. On high grade paper, in type both large and legible, with literally hundreds of magnificent monochrome and six polychrome illustrations, the beauty of the book will constantly amaze you. No matter how highly it is praised, it deserves it.

Diringer gives a history of the illuminated book from earliest times down to the Renaissance. One is struck by his massive learning, his wide knowledge of manuscripts gained both by personal inspection and a mastery of the modern literature. All of the great medieval books pass before you, the Book of Kells, the Lindesfarne Gospels, the Golden Gospel of Echternach, the Utrecht Psalter, the Winchester Bible, and a host of lesser treasures. The liberal illustrations will captivate a reader of any age. If, as E. E. Sikes said, a book, to be moderately successful, must be a labor of love, then this volume is testimony to an unending love affair between Diringer and illuminated manuscripts. May it produce more such children.

EDGAR KRENTZ

THE MINISTER LOOKS AT HIMSELF. By Wayne C. Clark. Philadelphia: The Judson Press, 1957. Cloth. 135 pages. \$2.25.

On the rather reliable assumption that the minister's most formidable antagonists may not be in the outer world but within himself, the author,

a parish pastor himself, sketches in vivid and valid manner the possible personality problems which afflict the pastor and limit his work.

The six personality problems discussed — resentment, immaturity, inferiority, doubt, guilt, and conceit — are those which are most likely to plague the minister. The description of these problems is sharp and real. The insight given is illuminating. Though not written for the specialist in psychology, the book reveals that the author is well grounded in the techniques of psychology and knows how to present them in direct and practical fashion.

To the problems revealed in each chapter the author applies remedial techniques. At this point the book becomes weak. The solution comes in almost every instance by what the minister does himself through meditation, p. 19; by permitting the mind of Christ to dwell in him, p. 62; in deciding to live the transparent, sharing life, p. 107; by cultivating the grace of gratitude, p. 127, etc.

The "do-it-yourself" flavor is unfortunate. However, one soon realizes that the author writes out of wide experience and that he is sympathetic even when most searching. The reader will see himself often and be helped.

HARRY G. COINER

MINISTER'S LIBRARY HANDBOOK. By Jay J. Smith. Boston: W. A. Wilde Co., 1958. 148 pages. Cloth. \$2.50.

This book presents the principles one must follow to build a balanced, professional theological library. Smith discusses such topics as book selection, library planning, and library organization. Anyone needing help will find this a useful book to read, but probably not to own. Theological students ought to read it early in their seminary training. It would save a lot of misspent money.

EDGAR KRENTZ

A HANDBOOK FOR THE PREACHER AT WORK. By Jeff D. Brown. Grand Rapids: Baker Book House, 1958. 90 pages. Cloth. \$1.75.

Twenty important areas of the pastor's work in 90 pages are covered in this work. If one could fault the author only on what he did not say, all would be well. Unfortunately, some statements are so brief and general that they are both misleading and trite. The best description this reviewer can give is that it is a condensed version of pastoral theology, some of which will have validity and acceptance only in certain denominations.

HARRY G. COINER

THE LETTER AND THE SPIRIT. By R. M. Grant. New York: The Macmillan Co., 1957. viii and 163 pages. Cloth. \$3.50.

Allegorical interpretation is regarded by most moderns as an embarrassing aberration of the early church. Most Lutherans point with pride to Luther's insistence on grammatical exegesis as one of the foundation stones of his work. As a result we dismiss patristic exegesis as vague

and valueless allegory by which men manipulated Scripture to support their own preconceived notions.

R. M. Grant of the University of Chicago presents a history of allegory from its Greek beginnings to Origen's *De principiis* and *Commentary on John*. Interesting and informative (by no means exhaustive), this slim volume gives the background of early exegesis, at least helping us to sympathize with Clement and Origen, at most to applaud their work.

The first chapter gives the classical background, the conflict between poetic and philosophic truth. Stoicism perfected allegory as an attempt to harmonize the two. Grant made surprisingly little use of Latin sources (for example, Horace, *Ep.* 1.2) in his discussion. The second chapter discusses the exegesis of Hellenistic Judaism. Allegory, according to Grant, arose from their severe doctrine of verbal inspiration. Philo differed in method not at all from Stoicism. One wonders whether the *pesher* method of interpretation as practiced by the Qumran covenanters might not also be a Philonic source.

The remainder of the book discusses the exegesis of the Old Testament in the New by second-century Christianity, both orthodox and heterodox, and by Alexandrian Christianity. Ultimately it is the theological presuppositions of Paul and the author of Hebrews that distinguishes their method of interpretation from that of Philo. Marcion and Gnosticism forced the orthodox fathers to the use of allegory and inspiration in order to combat heretical belief. The method was then developed by Clement and Origen of Alexandria. Origen's study of Greek grammar and rhetoric sharpened his use of the method.

Grant gives us an outline of allegory that is extremely useful. His last chapter compares the solutions of the present day to those of Marcion and allegory. Neither classical Liberal thought nor the *sensus plenior* of current Roman Catholic thought is any better as a solution. Grant tentatively suggests that myth is the only satisfactory answer to the problem of faith and history.

Four appendixes, a bibliography, and indexes complete the book. The appendix on Greek exegetical terminology is worth the price of the book. The bibliography is generally good, though some titles are absent, e.g., H. J. Mette's works on Crates. The compact size probably led to some of the oversimplifications, e.g., the description of Strabo's thoughts on p. 95. Grant's book fills a gap in our literature. That it is, in general, a good book makes it even more welcome.

EDGAR KRENTZ

JESUS' PROMISE TO THE NATIONS. By Joachim Jeremias. Naperville, Ill.: Alec R. Allenson, Inc., 1958. 84 pages. Paper. \$1.75.

In this, the 24th study in Biblical theology, Jeremias tackles the problem suggested by apparently conflicting elements in the Gospel accounts concerning Jesus' approach to the Gentiles. On the one hand Jesus appears

to discourage mission activity. On the other hand Jesus eliminates any idea of Jewish eschatological vengeance over the Gentiles; He promises the Gentiles a share in salvation, and His redemptive activity and lordship include the Gentiles. Matt. 8:11 f. is used to secure the necessary leverage with which Jeremias endeavors to solve the problem. Jesus looks forward to the eschatological consummation in terms of Old Testament prophecy which envisaged a decisive call to the Gentiles to come to Mount Zion at the time of the last Judgment. The church's current missionary task finds itself stimulated by the eschatological hope. Indeed, her mission strategy is "*eschatology in process of realization*," p. 75.

Jeremias relies heavily on literary criticism and brings his competence in Aramaic into effective play. As always, his exegesis is challenging and illuminating, as in the discussion of Luke 4:16 ff., pp. 44 f., and he meets the opposition to his thesis by Mark 14:9 (= Matt. 26:13) with characteristic facility. Though the reliance he places on Rev. 14:6 f., with its doctrine of the eschatological angelic proclamation to the nations, as an interpretive key to Mark 14:9 is perhaps the most vulnerable area in his presentation, it is not easy to break through the exegetical entrenchment. This little work is a worthy installment in a most helpful series.

FREDERICK W. DANKER

A COMMENTARY ON THE GOSPEL ACCORDING TO ST. LUKE.

By A. R. C. Leaney. New York: Harper & Brothers Publishers, 1958.
xii and 300 pages. Cloth. \$4.00.

Compared with C. K. Barrett's commentary on Romans in the same series (Harper's New Testament Commentaries), Leaney's *Luke* appears at considerable disadvantage. Barrett had more than 270 pages at his disposal for commentary on a text that takes up 34 pages in Nestle, whereas Leaney must use less space, making due allowance for introductory matters, to treat 91 pages of Greek text, and this in the face of a steadily developing recognition of the profound theological character of Luke's Gospel, accented by Leaney's own special chapter on the subject in his Introduction, pp. 34—37. This commentary easily deserved two volumes in the format undertaken. Editorial pressure is therefore partially responsible for a somewhat spotty exegetical performance in which helpful and illuminating discussions are intermingled with commentary of questionable value. Thus the discussion on the word *poor* in Luke 6:20 is a model of compressed brevity. Much Biblical resource material is made available. The theological significance of the statement "We are going up to Jerusalem" (Luke 18:31) is succinctly captured.

Many more felicities of this nature could be cited. On the other hand the tight literary and theological structure of the three narratives in 5:1-26 programming Jesus' mission is not appraised and little attempt appears to have been made to understand Luke in such a passage as 7:36-50.

A serious psychological objection seems to emerge from Leaney's allegation that Luke might have intruded a bit of "free writing" into his historical framework, as in the introduction of a trial before Herod, ch. 23 (p. 280). If, as Leaney is at pains to point out, Luke aims to secure a fair hearing of the Christian case before Roman officials, manufacture of favorable data would appear not only tactless but ill advised, especially since Jewish detractors would be quick to discredit the entire work in the face of such palpable literary inventions. The introductory chapters of this commentary are filled with much valuable and penetrating critical discussion, but on the whole Luke's Gospel deserves more careful and sympathetic treatment than it has received in this volume.

FREDERICK W. DANKER

THE MARIAN REACTION IN THE DIOCESE OF YORK. Part I, The Clergy; Part II, The Laity. By A. G. Dickens. St. Anthony's Hall Publications, Nos. 11, 12. Borthwick: Institute of Historical Research. London and York: St. Anthony's Press, 1957. Part I, 39 pages; Part II, 31 pages. Paper. 3/6 each.

Lollardy continued into the mid-Tudor period, A. G. Dickens finds on the basis of research largely in primary, unpublished documents; in York the Marian reaction was not especially severe. Here is an example of basic research which recommends itself.

CARL S. MEYER

WESTMINSTER INTRODUCTIONS TO THE BOOKS OF THE BIBLE.

By Editors of the Westminster Study Edition of the Holy Bible. Philadelphia: Westminster Press, 1958. 224 pages. Cloth. \$3.75.

This book is an introduction on a popular level to the books of Sacred Scripture. It is abreast of recent trends in scholarship, yet at times its tone is quite conservative. The book will promote much discussion in Bible classes.

FREDERICK W. DANKER

HAVE A GOOD DAY! AND OTHER SERMONS. By John W. Rilling. Philadelphia: Muhlenberg Press, 1958. 174 pages. Cloth. \$2.75.

A Minneapolis pastor publishes a volume of parish sermons of special interest to his congregation and staff. The addresses show assiduous care in illustration. A number are chosen for the special days of the year. This reviewer was edified by the constant effort at concreteness. He was struck by a somewhat speculative quality to the doctrine of "freedom to go wrong" (p. 104) — but rejoiced to find a preacher who drew a lesson from the Elder Brother and not just the Prodigal.

RICHARD R. CAEMMERER

THE GOSPEL ACCORDING TO ST. JOHN. By Brooke Foss Westcott. London: James Clarke & Co., Ltd., 1958. 307 pages. Cloth. 21s.

Many discoveries relating to grammatical and lexicographical minutiae have been made since B. F. Westcott first issued this commentary in 1880,

but even after seven decades it remains a source of spiritual refreshment. Philological observations must constantly be checked against more recent treatments such as those of Dodd and Barrett, but there is a theological appreciation expressed here which has no duplication and which time will not easily erode. This reissue, done with integrity, is at once a tribute and a service.

FREDERICK W. DANKER

THE ELIZABETHAN BISHOPS AND THE CIVIL POWER: STATUTE 8 ELIZ. I, c. 1 (1565/66). Published for the Church Historical Society. London: SPCK, 1958. Paper. 20 pages. 3s net.

We welcome the reprint of this brochure, which clarified the statute dealing with the position of the early Elizabethan bishops toward the state.

CARL S. MEYER

THE TRANSFORMATION OF THE TWELVE. By Gaston Foote. New York and Nashville: Abingdon Press, 1958. 128 pages. Cloth. \$2.00.

In 12 chapters born of sermons preached in First Methodist Church of Fort Worth, Tex., the author seeks to apply to men of the present day lessons from the transformation of the twelve disciples, plus Paul, through their fellowship with Christ. The style is vigorous, the application impressive, while the exegetical and theological foundation is at times dubious and weak. Seldom is the reader exposed to the full Gospel of the Kingdom. To the extent that preachers presuppose the Gospel instead of preaching it, their efforts fail to transmit the transforming power of Christ. It would be interesting to see how a Gospel preacher, as distinct from a Gospel presupposer, would utilize the character-analyses and timely applications found in this book.

VICTOR BARTLING

THE MASTER: A LIFE OF JESUS CHRIST. By Walter Russell Bowie. New York: Charles Scribner's Sons, 1958. xii and 331 pages. Paper. Price not given.

This paperback reprint of a 1928 publication carries with it the memory of America's era of spiritual frosting, when the backwash of 19th-century German theological enlightenment began to hit in earnest. Here is the rationalism of Paulus. Here walks the shade of Ritschl. If the publishers wished to rescue from obscurity a specimen of beautiful religious writing, they are to be commended on the choice. If their aim was to reproduce a work that can contribute something to the theological understanding of their readers, they have shot wide of the mark. A work of this nature can only confuse the public for which it is intended.

FREDERICK W. DANKER

HISTORY OF THE HOME MISSION BOARD. By J. B. Lawrence. Nashville, Tenn.: Broadman Press, 1958. xi and 170 pages. Cloth. \$3.50.

The Southern Baptist Convention's major board finds a sympathetic

historian in its onetime executive secretary. Baptists and those directly influenced by the activities of this board will gain a greater appreciation of the place of home missions in this denomination by the reading of this book.

CARL S. MEYER

JOHN CALVIN: THE MAN AND HIS ETHICS. By Georgia Harkness.

New York and Nashville: Abingdon Press, 1958. xiii+266 pages.

Paper. \$1.50.

Part III of this compact analysis of Calvin's moral ideas and their application deals especially with social ethics. This section, about half of the book, makes it eminently worthwhile that this work, first issued in 1931, has been republished in this edition. Based on painstaking research in Calvin's *opera*, it leads the student into a spadework analysis of Calvin's ethics.

CARL S. MEYER

TEXTKRITIK. By Paul Maas. 3. Verbesserte und Vermehrte Auflage.

Leipzig: B. G. Teubner Verlagsgesellschaft, 1957. 34 pages. Paper.

2.30 DM.

This little booklet, replete with diagrams, is a model of compressed pedagogical clarity. It might have been entitled "The Art of Making or Reading a Critical Apparatus." The fact that the illustrations employed are drawn from the classics in no way impairs the usefulness of this valuable interpreter's aid for theological students. This third and revised edition will likely entrench itself as a basic textbook in first-year hermeneutics.

FREDERICK W. DANKER

CONCORDANCE OF THE SYNOPTIC GOSPELS IN SEVEN COLORS.

By Xavier Leon-Dufour, S. J. Desclee & Co., Paris-Tournai-Rome-

New York, 1956. 21 pages. \$2.00.

This is not really a book; rather it is a set of charts ingeniously devised to set the facts of the synoptic gospels in clear perspective with the aid of contrasting colors. A glance reveals what the synoptic situation is with respect to content and context of a given verse or group of verses. The chart is helpful in alerting the sermonizer to distinctive features and theological slants rarely found in the commentaries.

FREDERICK W. DANKER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

Confession. By Max Thurian; trans. Edwin Hudson. London: SCM Press (USA distributor: Alec R. Allenson, Naperville), 1958. 152 pages. Paper. \$2.25.

We Prepare and Preach: The Practice of Sermon Construction and Delivery. Edited by Clarence Stonelynn Roddy. Chicago: Moody Press, 1959. 190 pages. Cloth. \$3.25.

Pastoral Prayers Through the Year: An Anthology by Contemporary Leaders and Teachers of American Protestantism. Compiled and edited by Robert L. Eddy. New York: Charles Scribner's Sons, 1959. 191 pages. Cloth. \$3.50.

The Witness of Matthew and Mark to Christ. By Ned Bernard Stonehouse. Grand Rapids: William B. Eerdmans Publishing Co., 1958. xvi and 269 pages. Cloth. \$3.00.

Jude: The Acts of the Apostates. By S. Maxwell Coder. Chicago: Moody Press, 1958. 127 pages. Paper. 35 cents.

Finding God. By D. L. Moody. Chicago: Moody Press, 1958. 159 pages. Paper. 50 cents.

The Life and Diary of David Brainerd. Edited by Jonathan Edwards. Chicago: Moody Press, 1959. 256 pages. Paper. 79 cents.

What Present-Day Theologians Are Thinking. By Daniel Day Williams. New York: Harper and Brothers, 1959. Revised edition. 190 pages. Cloth. \$3.00.

Fire in My Bones. By Fred M. Wood. Nashville: Broadman Press, 1959. xii and 172 pages. Cloth. \$3.25.

Preaching: The Art of Communication. By Leslie J. Tizard. New York: Oxford University Press, 1959. 106 pages. Cloth. \$2.25.

The Novice of Qumran: A Novel of Jesus' Life in an Essene Monastery. By Isabel Brogan. New York: Exposition Press, 1959. 72 pages. Cloth. \$3.00.

Religion and Culture: Essays in Honor of Paul Tillich. Edited by Walter Leibrecht. New York: Harper and Brothers, 1959. xi and 399 pages. Cloth. \$7.50.

The Jesuits: A Self-Portrait. By Peter Lippert; trans. John Murray. New York: Herder and Herder, 1958. 131 pages. Cloth. \$2.25.

Creighton on Luther. By Owen Chadwick. New York: Cambridge University Press, 1959. 38 pages. Paper. 75 cents.

The Epistle to the Ephesians: Introduction and Commentary. By John A. Allan. London: SCM Press (USA distributor: Alec R. Allenson, Naperville), 1959. 143 pages. Cloth. \$2.50.

The Gospel According to Saint John: Introduction and Commentary. By Alan Richardson. London: SCM Press (USA distributor: Alec R. Allenson, Naperville), 1959. 220 pages. Cloth. \$3.00.

A Genuinely Human Existence: Towards a Christian Psychology. By Stephen Neill. Garden City: Doubleday and Company, Inc., 1959. 312 pages. Cloth. \$4.50.

The New Testament Text of St. Ambrose. By R. W. Muncey. New York: Cambridge University Press, 1959. lxxviii and 119 pages. Cloth. \$6.00.

The Christian Teacher. By Perry Le Fevre. Nashville: Abingdon Press, 1958. 176 pages. Cloth. \$2.75.

Ministry and Priesthood: Christ's and Ours. By T. W. Manson. Richmond: John Knox Press, 1959. 76 pages. Cloth. \$1.50.

This Way to Happiness: Psychology for Living. By Clyde M. Narramore. Westchester: Good News Publishers, 1959. Condensed edition. 63 pages. Paper. 50 cents.

An Introduction to the Theology of the New Testament. By Alan Richardson. New York: Harper and Brothers, 1958. 423 pages. Cloth. \$5.00.

What Is Christian Giving? By Brian Rice. London: SCM Press (USA distributor: Alec R. Allenson, Naperville), 1958. 96 pages. Paper. \$1.75.

Bibliographie de la Réforme 1450—1648. Fascicle I: *Allemagne/Pays-Bas.* By Günther Franz. Leiden: E. J. Brill, Publisher, 1958. 136 pages. Paper. Gld. 9.00.

The Value of Science. By Henri Poincaré; trans. George Bruce Halsted. New York: Dover Publications Inc., 1959. iii and 147 pages. Paper. \$1.35.

The Revolt of the Netherlands (1555—1609). By Pieter Geyl. New York: Barnes and Noble, 1958. 310 pages. Cloth. \$6.00.

New Cambridge Modern History. Vol. II: *The Reformation, 1520—59,* ed. G. R. Elton. New York: Cambridge University Press, 1958. xvi and 686 pages. Cloth. \$7.50.

Maker of Heaven and Earth: A Study of the Christian Doctrine of Creation. By Langdon Gilkey. Garden City: Doubleday & Co., Inc., 1959. 311 pages. Cloth. \$4.50.

Sermon Substance. By Ralph G. Turnbull. Grand Rapids: Baker Book House, 1958. 224 pages. Cloth. \$3.50.

Luthers Lehre vom verborgenen Gott: Eine Untersuchung zu dem offenbarungsgeschichtlichen Ansatz seiner Theologie. By Hellmut Bandt. Berlin: Evangelische Verlagsanstalt, 1958. 212 pages. Cloth. DM 8.80.

Making the Most of Your Best. By David A. MacLennan. Philadelphia: The Westminster Press, 1958. 183 pages. Cloth. \$3.00.

The Triumph of Christendom in the Roman Empire. By Edward Gibbon; ed. J. B. Bury. New York: Harper and Bros., 1958. xiii and 411 pages. Paper. \$1.85.

For Brethren Only. By Kermit Eby. Elgin: The Brethren Press, 1958. 234 pages. Cloth. \$3.00.

Luthers Sprachphilosophie. By Peter Meinhold. Berlin: Lutherisches Verlagshaus, 1958. 63 pages. Paper. DM 5.20.

Life Against Death: The Psychoanalytical Meaning of History. By Norman O. Brown. Middletown: Wesleyan University Press, 1959. xii and 366 pages. Cloth. \$6.50.

Strength for Each Day: A Book of Daily Devotional Meditations. Compiled by Harry McCormick Lintz. Grand Rapids: Zondervan Publishing House, 1958. 367 pages. Cloth. \$2.95.

The Meaning of the Cross. By Henry Sloane Coffin. New York: Charles Scribner's Sons, 1959. 164 pages. Cloth. \$2.50.

The Doctrine of Jehovah's Witnesses: A Criticism. By Roger D. Quidam. New York: Philosophical Library, 1959. 117 pages. Cloth. \$3.00.

The Science of Society: The Identity of Each as Godlike Embracing All. By Mary Burt Messer. New York: Philosophical Library, 1959. 239 pages. Cloth. \$5.00.

Know the Latter-Day Scriptures. By Benjamin Alward. Salt Lake City: Deseret Book Co., 1958. xi and 571 pages. Cloth. \$3.75.

The Pageant of Elizabethan England. By Elizabeth Burton. New York: Charles Scribner's Sons, 1958. 276 pages. Cloth. \$3.95.

Exposition of Ephesians: Ch. 1 to 2:10. By Thomas Goodwin. Grand Rapids: Zondervan Publishing House, 1958. 824 pages. Cloth. \$5.95.

What Happened to Religious Education? The Decline of Religious Teaching in the Public Elementary School, 1776—1861. By William Kailer Dunn. Baltimore: The Johns Hopkins Press, 1958. xv and 346 pages. Cloth. \$5.00.

The World's Great Religions. By the Editorial Staff of *Life*. New York: Simon and Schuster, 1958. 192 pages. Cloth. \$4.95.

Preaching for the Church. By Richard R. Caemmerer. St. Louis: Concordia Publishing House, 1959. xiii and 353 pages. Cloth. \$4.50.

The Nature of Things. By Don Hawley. New York: Philosophical Library, 1959. 187 pages. Cloth. \$3.75.

A Second Reader's Notebook. Compiled by Gerald Kennedy. New York: Harper and Bros., 1959. 362 pages. Cloth. \$4.95.

Documents from Old Testament Times. Edited by D. Winton Thomas. New York: Thomas Nelson and Sons, 1958. xxvi and 302 pages. Cloth. \$5.00.

The Christian's Saving Interest. By William Guthrie; revised and annotated by James A. Stewart. Grand Rapids: Kregel Publications, 1958. 191 pages. Cloth. \$2.95.

Faith and Its Difficulties. By J. H. Bavinck. Grand Rapids: William B. Eerdmans Publishing Co., 1959. 85 pages. Cloth. \$2.00.

The Crown and the Cross: The Life of Christ. By Frank G. Slaughter. Cleveland: The World Publishing Co., 1959. 446 pages. Cloth. \$4.95.

A Guide to Church Building and Fund Raising. By Martin Anderson. Minneapolis: Augsburg Publishing House, 1959. 120 pages. Cloth. \$5.00.

A Summary of Christian History. By Robert A. Baker. Nashville: Broadman Press, 1959. viii and 391 pages. Cloth. \$6.00.

A New Quest of the Historical Jesus. By James M. Robinson. Naperville: Alec R. Allenson, Inc., 1959. 128 pages. Paper. \$2.25.

The World's Living Religions: With Special Reference to Their Sacred Scriptures and in Comparison with Christianity. By Robert Ernest Hume. Revised edition. New York: Charles Scribner's Sons, 1959. xii and 335 pages. Cloth. \$3.50.

Ten Years of Discovery in the Wilderness of Judaea. By J. T. Milik; trans. J. Strugnell. Naperville: Alec R. Allenson, Inc., 1959. 174 pages. Paper. \$2.50.

The Doctrines of Grace and Kindred Themes. By George Sayles Bishop. Swengel: Bible Truth Depot, 1958. 509 pages. Cloth. \$4.50.

The Epistle of Paul to the Galatians: A Commentary. By Joh. Ph. Koehler; trans. from the German by E. E. Sauer. Milwaukee: Northwestern Publishing House, 1957. 167 pages. Cloth. \$2.95.

August Hermann Francke und die Anfänge der ökumenischen Bewegung. By Erich Beyreuther. Hamburg-Bergstedt: Herbert Reich Evang. Verlag. xi and 309 pages. Cloth. DM 10.50.

Ringing Doorbells for God. By D. A. McAdams. Washington, D. C.: Review and Herald Publishing Association, 1958. 192 pages. Paper. \$1.50.

The Mystery of the Lord's Supper: Sermons on the Sacrament Preached in the Kirk of Edinburgh by Robert Bruce in A. D. 1589. Translated and edited by Thomas F. Torrance. Richmond: John Knox Press, 1958. 198 pages. Cloth. \$3.75.

The Genius of Paul: A Study in History. By Samuel Sandmel. New York: Farrar, Straus and Cudahy, 1958. xiii and 239 pages. Cloth. \$4.00.

The Prayers of the Bible. Compiled by Philip Watters. Grand Rapids: Baker Book House, 1959. 334 pages. Cloth. \$3.95.

God, Sex and Youth. By William E. Hulme. Englewood Cliffs, Prentice-Hall, Inc., 1959. 179 pages. Cloth. \$2.95.

Wilhelm Martin Leberecht de Wette als Prediger und Schriftsteller. By Paul Handschin. Basel: Verlag Helbing und Lichtenbahn, 1958. 336 pages. Paper. Fr. 19.30.

Risen Indeed: Studies in the Lord's Resurrection. By G. D. Yarnold. New York: Oxford University Press, 1959. v and 134 pages. Cloth. \$2.25.

To All Nations: How the Bible Came to the People. By Dorothy Heiderstadt. New York: Thomas Nelson and Sons, 1959. 192 pages. Cloth. \$2.95.

The Ecumenical Movement and the Faithful Church. By John Howard Yoder. Scottdale, Pa.: Herald Press, 1959. 43 pages. Paper. 50 cents.

Studies in the Epistle of James. By A. T. Robertson. Nashville: Broadman Press, 1959. viii and 200 pages. Cloth. \$2.75.

Evangelisches Kirchenlexikon. Edited by Heinz Brunotte and Otto Weber. Fascicles 34/35: *Säkularisierung-Soz. Gesetzgebung.* Göttingen: Vandenhoeck und Ruprecht, 1959. Columns 769—1024. Paper. DM 9.60.

Evangelisches Kirchenlexikon. Edited by Heinz Brunotte and Otto Weber. Fascicles 36/37: *Soziale Gesetzgebung-Tambour.* Göttingen: Vandenhoeck und Ruprecht, 1959. Columns 1025—1280. Paper. DM 9.60.

The Glad Evangel: Verses and Prayers for Christian Living. By Howard Nixon Reeves, Jr. New York: Vantage Press, 1959. 89 pages. Cloth. \$2.50.

Basic Christianity. By J. R. W. Stott. Grand Rapids: William B. Eerdmans Publishing Co., 1958. 144 pages. Paper. \$1.25.

Creation and Fall: A Theological Interpretation of Genesis 1—3. By Dietrich Bonhoeffer. New York: The Macmillan Company, 1959. 96 pages. Paper. \$1.50.

The Lordship of Jesus Christ. By William H. Pape. Chicago: Moody Press, 1958. 160 pages. Paper. 50 cents.

Pattern of Scripture. By Cecily Hastings, Vincent Rochford, and Alexander Jones. New York: Sheed and Ward, 1959. 96 pages. Paper. 75 cents.

The Bible in the Church. By Bruce Vawter. New York: Sheed and Ward, 1959. 95 pages. Paper. 75 cents.

Soldiers of the Word: The Story of the American Bible Society. By John M. Gibson. New York: Philosophical Library, 1958. 304 pages. Cloth. \$3.75.

The Paradise Tree: On Living the Symbols of the Church. By Gerald Vann. New York: Sheed and Ward, 1959. 320 pages. Cloth. \$4.00.

Triumphant Living. By Paul E. Adolph. Chicago: Moody Press, 1959. 127 pages. Cloth. \$2.50.

For the Christian Home: One Thing Is Needful. By Mrs. Paul J. Knecht. Chicago: Moody Press, 1957. 342 pages. Cloth. \$3.50.

Pope John XXIII: His Life and Character. By Paul C. Perrotta. New York: Thomas Nelson and Sons, 1959. 270 pages. Cloth. \$3.50.

Pope Pius XII. By T. J. Kiernan. London: Burns, Oates and Washbourne Ltd., 1958. 80 pages. Cloth. 8/6.

Allegory and Event: A Study of the Sources and Significance of Origen's Interpretation of Scripture. By R. P. C. Hanson. Richmond: John Knox Press, 1959. 400 pages. Cloth. \$6.00.

The Acts of the Apostles: Text and Commentary. By Giuseppe Ricciotti; translated from the Italian by Laurence E. Byrne. Milwaukee: The Bruce Publishing Company, 1958. xii and 420 pages. Cloth. \$8.00.

John Wesley and the Catholic Church. By John M. Todd. New York: The Macmillan Company, 1958. 195 pages. Cloth. \$3.00.

People, Land, and Churches. By Rockwell C. Smith. New York: Friendship Press, 1959. viii and 164 pages. Cloth. \$2.95.

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